

THE DIVINE NAME

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BY
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PREFACE

'THE DIVINE NAME' is universally resorted to, either as the Means (*Sadhan*), or as the Highest Goal (*Sadhya*) by almost all religions of the world—the Divine Dispensation (*Yuga Dharma*) for this age of Kali—the age of strife and controversy and a repository of all evils, according to the Hindu scriptures. Sri 'Krishna' Nama is a Divine Panacea for all ills. The process of chanting the Divine Name (Sri Nama-Sankirtan) is very easy and at the same time most difficult, to acquire and get habituated to, if the highest aim of gaining Sri Krishna Prem forms the be-all and end-all of one's life. As in the Holy Words of Sri Gauranga Mahaprabhu, Who is aptly described as the Explanation of the Mystery of Sri Krishna, every aspirant after Sri Krishna Prem, must be (1) humbler than a blade of grass, being simultaneously respectable, (2) more forbearing than even a tree, (3) eschew all craving for name and fame, (4) respect all others as his superiors, and (5) incessantly chant the Name 'Krishna' with a feeling of love-sickness as that of a beloved separated from her lover.

तूणादपि सुनीचेन तरोरपि सहिष्णुना ।

अमानिना मानदेन कीर्तनीय सदा हरि ॥

The author, being conscious of his shortcomings to do full justice to a vast subject like the 'Divine Name', or to bring out the innate beauties of the original Sanskrit quotations amply occurring in this work, seeks the indulgence of the kind readers to relish only its sweet essence and to discard the chaff from this bold venture like *true Saragrahs*, as the proverbial *Hansa* (swan) that accepts only pure milk from a mixture of milk and water. All the sentiments of the *Bhakti* cult are not easy of transliteration in English. Keeping these failings in view, he has endeavoured to do his bit and found it essential to quote the Sanskrit texts copiously for the benefit of the readers. As such, he can claim nothing new as his own, except probably the way of presenting the same before the indulgent readers. *If this humble presentation increases their appetite for relishing the luscious sweetness of Sri Nama Sankirtan, even by an*

vota, all the labours of the author will not have gone in vain and he will surely feel more than compensated and amply rewarded

In this treatise, allied issues, such as *Saranagati*, *Sri Krishna Svarup*, the Divine Nature of His Names, Attributes, Pastimes, etc., are included with a view to reinforcing the arguments in favour of *Sri Nama Sankirtan* and Its easy practice by the aspirant. In addition, the inspiring career of *Sri Thakur Haridas*—a practising teacher of the Divine Name, and the instructive lessons underlying the various incidents connected with his life, form another impressive and attractive feature.

Chapter 14 deals with *Sri Sankirtan* vis a vis *Smarana*, *Sravana*, and *Dhyan* where the niceties of the four forms of devotion and the superiority of *Sri Nama Sankirtan* over all these, are clearly brought out. Chapter 15 contains many of the quotations from the different Puranas in support of the author's contention, and the concluding Chapter 16 is an humble attempt by him to bring out the beauty of *Sri 'Krishna' Nama*—the Quintessence of all religious teachings and the aspirant's '*Sarvasva*' (everything).

This work is an humble offering by the author to his Spiritual Master Aum Vishnupada Paramahansa Sri Srimad Bhakti Siddhanta Sarasvati Goswami Maharaj, as a token of his heartfelt gratitude for the guidance received

The author, before concluding this preamble, thanks *Sri T A Krishnamachari, M A, B L*, for the assistance rendered in going through the manuscript, and the Associated Advertisers & Printers, Ltd, Bombay for the printing of the book.

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LIST OF ABBREVIATIONS

अ स	अगस्त्यसंहिता	ज स	जैमिनिसंहिता
अ पु	अग्निपुराण	त सा	तत्त्वसागर
आ पु	आगिरसपुराण	त व	तन्त्रवचन
आदि पु	आदिपुराण	द्वा मा	द्वारकामाहात्म्य
आदित्य पु	आदित्यपुराण	न पु	नदिपुराण
आ व पु	आदिवराहपुराण	ना प	नारदपञ्चरात्र
इ स	इतिहाससमुच्चय	ना पु	नारदीयपुराण
उ नी	उज्ज्वलनीलमणि	ना व्य	नारायणव्यूहस्तव
उ व	उत्कलिकावल्लरि	न पु	नसिहपुराण
उ	उपदेशामत	पञ्च	पञ्चरात्र
का स	कात्यायनसंहिता	प पु	पद्मपुराण
का ख	काशीखण्ड	प	पद्यावली
कू पु	कूमपुराण	प स	पराशरसंहिता
कृ अ	श्रीकृष्णाष्टोत्तरशतनाम	प्र ख	प्रभासखण्ड
कृ क	श्रीकृष्णकर्णामित	प्र पु	प्रभासपुराण
कृ चै च	श्रीकृष्णचैत यचरितामृत	ब गो त	बृहद्गौतमीयतत्र
कृ ना	श्रीकृष्णनामाष्टक	बृ ना पु	बृहद्नारदीयपुराण
कृ प्रे त	श्रीकृष्णप्रेमतरंगिणी	बृ भा	बृहद्भागवतामृत
कृ स	श्रीकृष्णसहस्रनाम	बृ वा पु	बृहद्वात्मनपुराण
कृ स्तो	श्रीकृष्णामृतस्तोत्र	ब वि पु	बृहद्विष्णुपुराण
क स	क्रमसन्दभ	बृ वै तो	बृहद्वैष्णवतोषणी
ग पु	गरुडपुराण	बृ स	बृहदसहस्रनाम
गी गो	श्रीगीतगोविन्द	बृ उ	बृहदारण्यकोपनिषद्
गो वृ	गोविन्दवन्दावन	ब्रह्म पु	ब्रह्मपुराण
गौ त	गौतमीयतन्त्र	ब्र या	ब्रह्मयामल
गौ दी	गौरगणोद्देशदीपिका	ब्र वै पु	ब्रह्मवैवतपुराण
चा मा	चातुर्मास्यमाहात्म्य	ब्र स	ब्रह्मसंहिता
चै चन्द्रा	श्रीचैतन्यचन्द्रामृत	ब्र पु	ब्रह्माण्डपुराण
चै चन्द्रो	श्रीचैतन्यचन्द्रोदय	बौ स	बौधायनसंहिता
चै च	श्रीचैतन्यचरितामृत	भ र सि	श्रीभक्तिरसामतसिन्धु
चै च महा	„ „ महाकाव्य	भ ना कौ	श्रीभगवन्नामकौमदी
चै भा	श्रीचैतन्यभागवत	भ र	भजनरहस्य
जा स	जाबालिसंहिता	भ पु	भविष्यपुराण

List of abbreviations—(contd)

भा वि	भारतविभाग	वैश स	वशपायनसहिता
भा दी	भावाथदीपिका	व मा	वैशाखमाहात्म्य
म पु	मत्स्यपुराण	वै स	वश्वानरसहिता
म मा	मथुरामाहात्म्य	व चि	वैष्णवचि तामणि
म भा	महाभारत	वै त	वष्णवतन्त्र
म व पु	महावराहपुराण	श	शरणागति
मा का	माघकाव्य	शि	श्रीशिक्षाष्टकम्
मु मा	श्रीमुकुन्दमालास्तोत्र	गी	श्रीमद्भगवद्गीता
मु उ	मुण्डकोपनिषद्	भा	श्रीमद्भागवत
यो वा	योगवाशिष्ठ	इवे उ	इवेताइवतरोपनिषद्
रा अ	श्रीरामाष्टोत्तरशतनाम	स भा	सक्षेपभागवतामृत
रा च मा	श्रीरामचरितमानस	सा द	साराथदर्शिनी
रा	श्रीरामायण	सा व	साराथवर्षिणी
ल मा	ललितमाधव	सा श	सावभौमशतक
लि पु	लिंगपुराण	सि र	सिद्धान्तरत्न
व पु	वराहपुराण	स्क पु	स्कन्दपुराण
वह्नि पु	वह्निपुराण	स्त मा	स्तवमाला
वा पु	वामनपुराण	स्तो	स्तोत्ररत्न
वि मा	विदग्धमाधव	ह चि	श्रीहरिनामचिन्तामणि
वि स	विश्वामित्रसहिता	ह ना	श्रीहरिनामामृत
वि धम	विष्णुधम	ह भ वि	श्रीहरिभक्तिविलास
वि पु	विष्णुपुराण	ह भ सु	श्रीहरिभक्तिसुधोदय
वि या	विष्णुयामल	ह व	श्रीहरिवश
वि र	विष्णुरहस्य		

॥ श्रीश्रीगौरनित्यानन्दौ जयत ॥

चन्देऽह श्रीगुरो श्रीयुतपदकमल श्रीगुरुन् वैष्णवाश्च
श्रीरूप साग्रजात सहगणरघुनाथान्वित त सजीवम् ।
साद्वैत सावधूत परिजनमहित कृष्णचैतन्यदेव
श्रीराधाकृष्णपादान् सहगणललिताश्रीविशाखान्विताश्च ॥

नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचतन्यनाम्ने गौरतिषे नम ॥

यदद्वैत ब्रह्मोपनिषदि तदप्यस्य तनुभा
य आत्मान्तर्यामी पुष्प इति सोऽस्याशविभव ।
षडैश्वर्ये पूर्णो य इह भगवान स स्वयमय
न चतन्यात् कृष्णाञ्जगति परतत्त्व परमिह ॥

राधाकृष्णप्रणयविकृतिहर्लादिनीशक्तिरस्मा-
देकात्मानावपि भुवि पुरा देहभेद गतौ तौ ।
चतन्याख्य प्रकटमधुना तद्द्वय चैक्यमाप्त
राधाभावद्युतिसुवलित नौमि कृष्णस्वरूपम् ॥

चिराददत्त निजगुप्तवित्त स्वप्रेमनामामृतमत्युदार ।
आपामर यो विततार गौर कृष्णो जनेभ्यस्तमह प्रपद्ये ॥
गौर सच्चरितामतामृतनिधिगार सदैव स्तुवे
गौरेण प्रथित रहस्यभजन गौराय सर्व ददे ।
गौरादस्ति कृपालुरत्र न परो गौरस्य भृत्योऽभव
गौरे गौरवमाचरामि भगवन् गौर प्रभो रक्ष माम् ॥

माधुर्यमधुभि सुगन्धिभजनस्वर्णाम्बुजाना वन
कारुण्यामृतनिक्षररूपचित सत्प्रेमहेमाचल ।
भक्ताम्बोधरधोरणी विजयिनी त्रिष्कम्पशम्पावलि-
देवो न कुलदवत विजयता चैतन्यकृष्णो हरि ॥
नमोऽस्तु नामरूपाय नमोऽस्तु नामजल्पिने ।
नमोऽस्तु नामशुद्धाय नमो नाममयाय च ॥

आजानुलम्बितभुजौ कनकावदातौ
 सकीर्तनैकपितरौ कमलायताक्षौ ।
 विश्वम्भरौ द्विजवरौ युगधर्मपालौ
 वन्दे जगत्प्रियकरौ करुणावतारौ ॥

I bow Ye' O Divine Brahmin Twins'
 With arms extending to the knees,
 And splendour as of sparkling gold
 O Sole Progenitors of Sankirtan old
 Twain Descents of Divine Mercy' I bow Ye again'
 Universes Supports and Benefactors Twain'
 Lotus Eyed Brahmin Gems' O Purest Rages'
 Divine Fulfillers of the laws of all ages'

अनर्पितचरी चिरात् करुणयावतीर्णः कलौ
 समर्पयितुमुन्नतोऽज्ज्वलरसा स्वभक्तिश्रियम् ।
 हरिः पुरट्सुन्दरद्युतिकदम्बसन्दीपितः
 सदा हृदयकन्दरे स्फुरतु नः शचीनन्दनः ॥

Out of Mercy alone the Glories of the Divine Name,
 Unprecedented in epic history to spread Krishna Piem,
 And to relish Its luscious sweetness with gay abandon
 Sri Krishna graced this earth as Sri Sachinandan
 'Twas ne'er given before in history's chequered record
 And was tasted anew by Him with Bhaktas in gay accord
 May Gaur Hari of the splendour of molten gold
 Illumine the hearts of us all—both young and old



॥ श्रीश्रीगौरनित्यानन्दौ जयत ॥

THE DIVINE NAME

CHAPTER 1

DIVINE NAME AND ITS EFFICACIES

“THE Name ‘Krishna’ is sweeter than all the sweetest sounds, more auspicious than the most auspicious things, the best fruit of the creeper like Vedas and Transcendental by nature This Name if uttered even once, with faith or without it, will deliver any one, be he just a man and nothing more, from worldly bondage”¹

Inexpressible is the 'Transcendental Glory of the Divine Name Who, on the face of the earth can estimate Its efficacy? How many books are written on the subject and how many souls have experienced the thrilling joy and marvellous benefits of the same! How many have even turned divinely mad after the Ever-Blissful Lord on hearing the inspiring results of repeating the Holy Name! Millions and millions, indeed, have crossed this ocean of never-ending miseries, trusting on the Glory of the Divine Name It is as unfathomable as the Glory of the Divine Lord

1 मधुमधुरमेतन्मङ्गल मङ्गलाना सकलनिगमवल्लीमत्फल चित्स्वरूपम् ।
सकृदपि परिगीत श्रद्धया हेलया वा भृगुवर ! नरमात्र तारयेत् कृष्णनाम ॥

ह भ वि ११।४५१, प २६, प्र ख

Himself The All-Merciful Lord, out of His compassion to His fallen children, manifests Himself in this mundane world as the Divine Name All the Sastras unanimously and emphatically agree on the Infinite Glory of the Holy Name

"The Name of Hari, the Name of Hari, O' The Name of Hari alone and nothing else, nothing else in Kali Yuga, nothing else can lead us to our Final Goal"²

In the age of Kali, Sri Krishna manifests Himself, as the Holy Name The whole world is liberated by the chanting of this Holy Name

Divine Name— In the above Sloka, Sri Hari's
The sole remedy
for all ills Name is repeated thrice for the purpose of emphasis The use of the article 'Eva' in the verse is to convince those ignorant of the efficacy of Sri Hari-Nama by positive assertion The idea is strengthened further by the addition of the word 'Kevala' It informs us about the futility of the numerous existing methods of religious practices, such as knowledge, *Yoga*, austerities, *Karma*, etc, in this age of Kali The word 'Nasti' by negative assertion, supported by the word 'Eva', has been repeated in the Sloka thrice to signify *that the non-believers in the Holy Name will in no case attain salvation—never, never, never*

² हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् । कलौ नास्त्येव नास्त्येव नास्त्येव गतिर यथा ॥

बृ ना पु ३८।१२६, ह भ वि ११४६०

कलिकाले नामरूपे कृष्ण-अवनार । नाम हैते ह्य सबजगत् निस्तार ॥

दाढ्यं ल गि 'हरेर्नाम' - उक्ति तिनवार । जड लोक बुझ इने पुन एव' कार ॥

'केवल' शब्दे पुनरपि निश्चय करण । ज्ञान-योग तप-आदि कर्म निवारण ॥

अन्यथा ये माने, तार नादिक निस्तार । नाहि, नाहि, नाहि-तिन उक्त 'एव' कार ॥

चै च आ १३।२२ २९

The topic—what constitutes service of the Supreme Godhead, is a very tough one. It lies beyond *Tarka* or man's reasoning. The **Different Divine Dispensations** Sastras declare in unambiguous words that the methods followed in different ages vary from one another. "In Krita Yuga or Satya Yuga, there was a different set of religious methods to be followed by human beings, in Treta Yuga they were changed into another form, the *Dharma* of Dvapara Yuga is said to be still different from that of the other Yugas and the *Dharma* of Kali Yuga too is stated to be a different one"³

The Supreme Lord Himself has settled the nature of His worship for every age and proclaimed the same for the information of all. For this purpose He comes down into this mundane world in each of the four ages. The establishment of the form of worship appropriate to every age is a Divine Deed. The form of worship laid down in the Sastras and established by the Supreme Lord for the current age, Kali Yuga, is the chanting of the 'Holy Name' or 'Nama-Sankirtan'.

"That which is achieved through meditation of Sri Vishnu in the Satya Yuga, performance of religious sacrifices in Treta Yuga and ritualistic worship in Dvapara Yuga, can be attained in Kali Yuga through mere chanting of the Divine Name"⁴

Thus there are four different forms of spiritual practices to be followed by the souls in the four dif-

3 अन्ये कृतयुगे धर्माख्यायामपमेता ।

द्वापरे अन्य एवोक्त कलावये प्रकीर्तिता ॥ म भा

4 कृते यद्ध्यायतो विष्णु त्रेताया यजतो मखे ।

द्वापरे परिचर्यायां कलौ तद्धरिकीतनात् ॥ भा १२।१।५२

ferent ages The object of all the forms of worship is the same **Chanting of Sri Hari's Name is the declared Divine Dispensation (Yuga Dharma) for the current age**

Hence, in the words of the Sastras, the **performance of the chanting of the Holy Name is the only method of worship that is suitable to the people of the present Kali Yuga.** Everything is attained by means of this Divine Dispensation

Divine Name—
The best in
Kali Yuga

Recourse to the Name of the Lord is the sole efficacious method in this age, suitable for all kinds of people after God-realisation The other methods, though prescribed in the Sastras, are not effective in this Kali Yuga One cannot get total deliverance from the influence of Maya in this age, by any other form of worship By this statement, the Sastras do not denounce other methods They have got their own place and utility They can help humanity in attaining many other achievements They can make one the richest man in the world, a great monarch, an eminent scholar, a leader over a vast number of people, and an enjoyer of various luxuries The realisation of Transcendental Bliss or '*Prem*' to the Supreme Godhead is unattainable by methods other than Sri Hari-Nama-Sankirtan in this dark age of Kali

"O King' Though Kali, being a repository of all evils, is condemned as worse than all other ages, it possesses one great virtue not found in other ages, viz, in this age a person can attain freedom from worldly bondage and secure Supreme Bliss solely through Kirtan of Sri Krishna's Name (even if he

does not pursue any other form of spiritual method) ”⁵

The condition of man in this age is lamentable. At every moment he is crushed down under the iron heels of rampant materialism. In spite of the various advancements claimed in the field of scientific inventions, he is getting day by day worse in character. All the pomp and show of the workaday world in this age has only made man, a slave of baser objects. Man has become an unfortunate victim to various unhealthy habits and circumstances, with the result that he is merely hunting after creature-comforts. He is in the midst of many an unnatural want which promote selfishness, and lacks badly in the nobler traits of humanity. Kali Yuga is the black age of all sins, sorrows, torments, tortures, calamities and other sufferings of the like. Scientists have called the present age ‘the age of machines’. Science is making rapid progress. Fresh inventions, dazzling the eyes of the people of the world are appearing very often. Marvellous dreadful destructive weapons are one of the prime objects of human research now. Factories and workshops, various locomotives of modern types, high power steamships, submarines, radios, electric trains, telephones, aeroplanes, wireless, talkies, television, x-ray, motor cars, printing machineries, gramophones, atom bombs, rockets, neon-lights, many effective drugs like penicillin, etc., and a host of similar wonderful inventions, are the achievements of science. Being proud of these few triumphs, science now boasts that it has made a successful conquest of nature even.

5 कलेर्दोषनिध राजन्नस्ति हेको महान् गुण ।

कीतनादेव कृष्णस्य युक्तसङ्ग पर ब्रजेत् ॥ भा १२।३।५२

But alas! Really it has not yet pierced even the outer veil of nature. Philosophers have described the present age as 'the age of free controversy'. The word 'controversy' is a synonym for the word 'Kali'. Hence, the authors of the great Puranas have termed the present age as 'Kali Yuga'. Freedom of speech is a characteristic feature of the present age. It claims numerous philosophies propounding views diametrically opposite to each other. Dry intellectual wranglings or irreligious rivalries are the order of the day. Even a lay man on the road would not hesitate to deliver a sermon to a public audience and pick up an unnecessary and senseless argument with best of brains in the world.

The legacy of hatred, jealousy, disease and starvation is incalculably on the increase. Kali has mercilessly exercised its influence on the vast population of the world. All its vices springing from the fivefold abodes of Kali, the bosom companions of irreligion, are followed with pleasure by the present day people, young or old, literate or illiterate, Hindu or non-Hindu, without any distinction. Srimad Bhagavata declares the following places as the abodes of Kali (*Kali Sthanas*)⁶ —(1) Gambling in any form, such as playing cards even without stakes, dice, speculation, betting, horse race, etc., and also trading in the name of religion, (2) addiction to intoxicants and stimulants, such as drinking, smoking, chewing, snuffing, etc., (3) illicit connection with women or too much attachment to one's own wedded

6 अभ्यर्थेनस्तथा तस्मै स्थानानि कल्पे दत्तौ । द्युतपानं क्लियं सुता यत्र धर्मश्चतुर्विधः ॥
पुनश्च याचमानाय जातरूपमदात्प्रभुः । ततोऽनृतमदं कामरजो वरं च पञ्चमम् ॥

wife, (4) cruelty to animals, this includes the habit of living upon the flesh of animals Indifference to the attainment of one's own spiritual welfare as this is cruelty to oneself, proclaiming as truth what one knows to be an untruth, advising people on all ways and ends, excepting the everlasting and soul-stirring principle of religion and love of God, and (5) improper ways of earning wealth and wasting the same lavishly on materialistic pursuits The last one is the worst amongst the lot Possession of wealth is often the root cause of many of the evils that occur in the domestic life A wealthy person becomes blind with the riches and falls an easy prey to all sorts of vices He carelessly gambles, becomes a habitual drunkard and a chain-smoker, falls a victim to the sensuous passions, freely mixes with members of the other sex, dances to their tunes, turns a moral wreck and finally living upon unholy and objectionable food, brings ruin to himself, ruled by arrogance, lust, hatred and other baser traits of humanity Alas! The defects of Kali described in the Sastras, with reference to distant future can be noticed even now, the earlier part of the age * In spite of these faults or inabilities of Kali Yuga, **the one good quality that offsets all its drawbacks is the marvellous efficacy of the Kirtan or the chanting of the Name of the Supreme Lord**

Human beings are weaklings in all respects Their achievements may be many in the material sphere, but, they can attain very little by their own efforts in the spiritual sphere The path for God-realisation is very difficult to tread and the weak human beings have neither the required strength nor the necessary patience to achieve their

**Divine Grace—
Essential**

* See footnote 113

goal At every point, humanity is carried away by strong currents of temptations A man is often caught in a whirlpool of hardships But, **all his hardships and obstacles vanish in no time, if he is fortunate to possess one thing, and that is Divine Grace** A Jiva cannot free himself from the bondage of Maya by his own efforts It is only the Grace of the Beloved Lord that saves man from the thralldom of Maya

How could we, puffed up as we are, with the vanities of the world, deserve Divine Grace? An earnest longing in all humility from the depth of our heart is the only course, open to us for the present, to attain the Mercy of the

Self surrender—
Way to Divine
Grace
Lord We must weep from the bottom of our heart with absolute self-surrender at the Feet of the Lord and we are sure to be listened to Let us—little men, forget our ego and feel the vanity of the transitory pleasures of this fleeting world Let us relinquish all the pride and vainglorious attempts and admit our helplessness Surely the Merciful Lord will come to our rescue Did He not rescue a host of His devotees who surrendered themselves to Him and afford eternal shelter to them? Yes! Certainly He did Our Sastras are full of such glorious instances **Chanting of the Divine Name is the most efficacious method to invoke the Grace of the Divine Lord**

“O King! For those devotees who have lost all their attachments to worldly objects, for those seeking salvation from fear and afflictions, for those desirous of enjoying the various fruits of their actions and also for those men of wisdom delighted in themselves (Atmaram), **the only certain course for success declared unanimously by all the**

Divine Name—
The sole path
for all

sages of yore, is the hearing, chanting, and meditation of the Glory of the Divine Name of Sri Hari ”⁷

The Holy Name of Sri Hari is the only refuge for all types of persons, be he a follower of the path of *Karma, Jnan, Yoga, Tapasya* or *Bhakti*. For those practising devotion or *Bhakti*, it is the most potential factor, the main source of inspiration. To devotees who have advanced in this path, it is the life of their lives, the most coveted object, the very pith and marrow of their existence. **The Divine Name has a unique position. It is both the means as well as the end. It is the greatest benefactor both before and after God-realisation. It enables one to have the attainment of the Highest Goal, viz, Divine Love or Sri Krishna Prem and It is also the manifestation of Sri Krishna Prem.** Though we have often heard about the Holy Name, we know very little of Its Real Nature

“The Name ‘Krishna’ is Chintamani—the Bestower of all objects of desire. It is an Embodiment of Divine Intelligence, Spiritual Ecstatic Bliss, All-Pure, Ever-Perfect, absolutely free from any material nature and fully Identical with the Form or Svarup, i e, Bhagavan Himself ”⁸

7 एतन्निर्विघ्नानानामिच्छतामकुतोभयम् ।

योगिना नृप निर्णत हरेर्नामानुकीतनम् ॥ भा २।१।११

8 नामचि तामणि कृष्णश्चेतन्यरसविग्रह ।

नित्य शुद्ध पूर्णमुक्तोऽभिन्नत्वान्नामनामिनो । प पु, नि ध

देहदेहीविभागोऽत्र नेश्वरे विपते क्वचित् ॥ म व प, ह वै तो, भा १०।१४।१५

कृष्णनाम चिन्तामणि अनादि चि मय । येह कृष्ण सेह नाम एक तत्त्व हय ॥

चेतन्य विग्रह नाम नित्यमुक्ततत्त्व । नाम नामी भिन्न नय, नित्य शुद्ध सत्त्व ॥

ह चि पृ १७

In the Transcendental Realm, there is no difference between the Lord, His Body or His Name. They are one and the same in all respects. The Name is identical and equipment with the Lord. Like a philosopher's stone, the Name grants all the wishes of its servitors. It is not an object of the material world, and hence it is entirely outside the sphere of all empiric approach and is also incapable of any adulteration with Maya. In this material world, however, there is always a difference between an object and its name, form, attributes and actions.

Srī Kṛṣṇa Chaitanya Mahāprabhu, Who flooded the whole of India by His unique Message of Divine Love and Nama-Sankīrtan and Who is accepted by one and all as the Promulgator of the cult of Sankīrtan speaks thus —

“The Name of Srī Kṛṣṇa and the Transcendental Form of Srī Kṛṣṇa are identical. The Name, Form, the Holy Image, all the three are exactly the same. All these three are Transcendental by nature and hence there is not the least difference between Them. Srī Kṛṣṇa's Body is Srī Kṛṣṇa Himself. There is no categorical difference between the Body and the Being in the Transcendental Plane. So also with respect to the Name and the Form or Svārūp denoted by the Name.”⁹

कृष्णरूप कृष्ण हैते सवदा अमेद । नाम रूप एक वस्तु नाहिक प्रमेद ॥

श्रीनाम स्मरिले रूप आइये सङ्गे सङ्ग । रूप नाम भिन्न नय, नाचे नाना रङ्ग ॥

इ चि पृ १८

९ * * * कृष्णनाम कृष्णस्वरूप दुइत समान ॥

नाम विग्रह, स्वरूप तिन एकरूप । तिने मेद नाइ तिन चिदानन्तरूप ॥

देह देही नाम-नानी कृष्ण नाहि मेद । जीवेर धम नाम देह स्वरूप विमेद ॥

चै च म १७।१३० १३२

The above theory is not applicable to the material world. Here the word 'fire' is different from the object, *i.e.*, fire denoted by the name. Hence, even if you repeat the word 'fire' any number of times, it never burns any portion of the body. The word 'water' is similarly different from the object water. Repetition of word 'water', lacs of times, does not quench a thirsty man, nor will it serve the purpose of putting out fire, etc. But, the case with the Holy Names of the Supreme Lord is altogether different. The Name 'Rama', or the Name 'Krishna', is not in any way different from the Divine Form denoted by these Names. The identity of the Name with the Divine Form, *i.e.*, Bhagavan Himself, is not a monopoly of a section amongst the Hindus alone. It is supported even by the other religions like Christianity, etc. "*In the beginning was the Word, and the Word was with God, and the Word was God* (John, 4th Gospel, ch 1, 1)" Sri Krishna Chaitanya Mahaprabhu further adds on this issue thus — "Therefore, the Name, the Body and the Sportive Deeds of Sri Krishna are not subject to the understanding of human senses. They are Self-Effulgent and Self-Revealing Truths" ¹⁰

While corroborating the above statement, Sri Rupa Gosvami, in his celebrated work 'Sri Bhakti Rasamrita Sindhu' quotes the following Sloka from Padma Purana —

"Hence, Sri Krishna's Name, Form, Qualities and *Lilas* are beyond the comprehension of human

10 अतएव कृष्णर नाम देह विलास । प्राकृतेऽपि ब्रह्म नहे, हय स्वप्रकाश ॥

कृष्णनाम, कृष्णगुण, कृष्णलीलावृत्त । कृष्णर स्वरूप सम, सब विदानन्द ॥

चे च म १९।२५ १३९

**Divine Name—
Beyond human
conception**

senses When a Jiva actually realises that in his spiritual nature he is the eternal servant of Bhagavan Sri Krishna, then and then alone the Transcendental Name, etc., spontaneously manifest Themselves in his spiritual sense-organs, such as the tongue, eyes, ears, etc. Sri Krishna's Qualities and His Sportive Deeds, the characteristic traits of His servitors, being eternal, spiritual and full of Transcendental Bliss are not comprehensible by the material forms, pleasures, odours, sounds and touch of fallen Jivas, slaves of the triple qualities of *Sattva*, *Rajas*, and *Tamas*”¹¹

**Lord Chaitanya—
His method of
propaganda**

The Glory of the Transcendental Name and Its practice is inspiringly exemplified in the life of a great saint, who was one of the most favourite devotees of Sri Krishna Chaitanya Mahaprabhu. His marvellous life was the practice of the chanting of the Holy Name in living form before us. His ideal life in this field has won for him the epithet 'Namacharya' (practising teacher of the chanting of the Divine Name). By following the great events of his career attentively, we are enlightened with full details on the above subject. The establishment of the Divine Dispensation for this age of Kali, i.e., 'Nama-Sankirtan' was one of the purposes of the Advent of Sri Krishna Chaitanya Mahaprabhu into this world. Though He was the inspiring Fountain behind the activities of all His devotees, He fulfilled many of His purposes through the agency of His favourite agents. Thus, through the career of Namacharya Sri Haridas Thakur, He taught the

11 अत श्रीकृष्णनामादि न भवेद्ग्राह्यमिन्द्रियै ।

सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यद ॥ प ५

world the Transcendental Glories of the Holy Name, the way to practise the same and the final realisation of such practices

The ideal lives and teachings of saints are a precious heritage for guiding the destinies of men and for inspiring them in their march forward to the attainment of Divine Bliss. We all know that the lives

**Saints' lives—
Humanity's
guiding stars**

of great men carry with them, magnetic influence from which we cannot often escape. Both in the mundane as well as in the spiritual realms lives of great personalities, the hardships and the selfless sacrifices that they underwent for their respective causes, generate in the minds of men, an impetus to emulate them. Our country is flooded with the biographies of many eminent persons who have achieved their greatness, both in the physical and intellectual regions. These biographies somehow do not help humanity to achieve peace and happiness nor do these settle the discord and chaos that are on the increase. *Without the lives and teachings of saintly personages, the achievements of humanity must indeed, be very poor. God-loving saints or Bhaktas who come down and move in this world, not for any selfish purpose of their own, but solely for the welfare of humanity, are none other than the agents of the Lord, deputed by Him for the express purpose of regeneration and uplift of all fallen souls.* Thakur Haridas, a celebrated devotee of Sri Gauranga Mahaprabhu, occupies a prominent position amongst the long line of devotees India can boast of.

CHAPTER 2

NAMACHARYA SRI HARIDAS THAKUR

THIS great devotee made his appearance in this world at the village of 'Budhan' in the district of Jessore in East Bengal, somewhere towards the middle of the 15th century. It is roughly estimated that he was born thirty to thirty-five years prior to the Advent of Sri Gauranga Mahaprabhu. There are no authentic records of his antecedents, his parents, boyhood, education, etc. He was born in a Muslim family. We know him under the name of 'Haridas', which literally means 'a servant of Sri Hari'.

Though born of a Muslim family, he possessed an inexplicable aptitude for taking the Name of Sri Hari. Hence, violating the rules of Muslim society, he incessantly repeated Sri Hari's Name. He felt it was the sole support of his life. Having lost all attachment to worldly life even when very young, Thakur Haridas left his native village. He came to another village 'Benapol' in the same district and took up residence in a small solitary cell situated in a forest. He spent the whole of his time in repeating loudly the Name of Sri Krishna.

The '*Tarak-Brahma-Nama*', a formula composed of the sixteen Names of the Lord and formed of thirty-two syllables was the one that Thakur Haridas adopted for his usual chanting.¹² No doubt, this was a grave violation of his

Thakur and
Tarak Brahma
Nama

12 हरे कृष्ण हरे कृष्ण कृष्ण हरे हरे । हरे राम हरे राम राम राम हरे हरे ॥

social order But, the broad-minded saint Thakur Haridas was never given to such narrow sectarian feelings Living upon alms, he continued staying at Benapol, in the same solitary cell taking resort to loud chanting of the Name of Sri Hari

Though a genuine saint, the great Thakur Haridas could not escape the scathing criticism and vilification of a section of people there

Thakur and his adversaries Their actions and expressions were such that one is forced to believe that such persons are born in this world only for similar purpose The very sight of Haridas Thakur kindled wrath in their hearts which went on burning with wild flames A malicious section of the Hindu society proved undilutely hostile towards this great saint His simple, unostentatious living, utmost sincerity and single-minded devotion did not move the granite hearts of his opponents He had to face oppositions of numerical odds Vehement criticisms were afloat which he patiently tolerated These qualities of Haridas Thakur could not, however, improve the situation, on the contrary, they stirred up all the demoniac propensities of his opponents to the maximum But to the pure hearted, simple and devoted inhabitants of the village, Thakur Haridas was a never-ending fountain of spiritual inspiration They were extremely delighted to see his matchless devotion They felt that they were highly blessed to have the presence of such a great devotee of the Lord in their midst But, neither the devotional achievements of Thakur Haridas, nor the humble suggestions of the religious-minded people of the locality, could bring about an improvement in the hostile attitude of the rowdy section of the people Their evil impulses and mischievous suggestions, on the contrary, were on the increase Thakur Haridas

too was equal—nay, stronger than all these forces put together. Their activities did not disturb his unflinching and spontaneous attachment towards his Lord and His services even to a slightest degree. No, he did not fall a victim to these ungodly and anti-social elements. He worshipped the sacred Tulasi, chanted daily, day and night, the Name of the Lord, three lacs of times, and ate food cooked in the houses of Brahmins, which he obtained by begging.

All the virtuous inhabitants of the village regarded Thakur Haridas as a great saint. They were greatly impressed by the various marks of devotion which they had never witnessed and his extraordinary love for the Holy Name.

**Thakur and
Ramchandra
Khan**

He gained within a short time great popularity amongst the local people. His reputation spread even to distant places. People from different places collected there to have a sight of the saint. They rendered him various services and tried to follow his soul-stirring instructions. The enemies of Thakur Haridas could not tolerate the increasing influence that he was gaining day by day. Among these enemies Ramchandra Khan, a local Hindu chieftain, was the foremost. He was puffed up with the vanities of wealth and a following. He was an uncompromising atheist, a terrible hater of devotion and a noted leader of a group of sceptics. He became awfully jealous of Haridas Thakur and his reputation in the village and near about. He wanted to bring discredit to the noble character of the great Haridas Thakur. He devised various plans to gain his ends. He became persistent and behaved like a venomous serpent trampled under foot. He lost all his patience and could not feel quite at home till something substantial, was done to disgrace Haridas Thakur.

Ramchandra Khan would not hesitate to commit the meanest of deeds to bring about the disgrace of Haridas Thakur. Accordingly, he conspired with his evil-minded friends and decided to carry out a certain plan that would pull down Haridas Thakur from the esteemed position he was occupying.

Being a great devotee, Haridas Thakur was a living example of all the excellent virtues. Even the worst critic could not detect a weak spot in his character. Ramchandra Khan knew this very well. He thought that he could bring about a moral disgrace of Haridas Thakur before his admirers. Unfortunately Ramchandra Khan took Sri Haridas Thakur to be a mere beginner in the devotional field—a weak-minded emotionalist who could be made an easy victim to the temptations of the world. Puffed up with the vanities of wealth, youth and rank, he did not understand the marvellous glories of the devotees of Sri Hari. Having full faith in his newly invented plan, Ramchandra Khan secured the help of the best prostitutes of the locality, and asked them to spoil the character of Thakur Haridas. He promised them with huge rewards. All these prostitutes, except one, did not accept the offer and retired, but one of them, a young and most beautiful amongst the whole lot, ventured to accept the offer and assured him success by bringing ruin on the character of Haridas Thakur in three days' time. Ramchandra Khan was immensely pleased. He awaited the moment of his forthcoming success with great impatience and offered all help that he could muster, to the young woman. He pressed her to take an armed sentry with her, so that, Thakur Haridas could be caught red-handed. But the young harlot declined this proposal and said that she would go first by her-

**Ramchandra
Khan's evil
plots**

self and that on her winning over Haridas Thakur, she would take the sentry to capture him on her second visit. Ramchandra Khan, who wanted the ruin of Haridas Thakur, willingly accepted the harlot's plan and left her to her own way, himself being absorbed in building castles in the air.

The young harlot, tempted by the huge offer of Ramchandra Khan, started on her great adventure.

**Thakur and
the young
harlot**

She made a selection of the best of costumes and putting them on, reached the solitary cell of Thakur.

Haridas. It was an opportune time. The sun had set on the western horizon. The solitary cell of Haridas Thakur, surrounded by forest and the approaching darkness, appeared lonelier than ever before. An extraordinary calm, surcharged with the holy atmosphere prevailed, both inside and outside the hut of Haridas Thakur, who remained totally lost in the eddies of Transcendental Bliss. He was chanting incessantly the Name of Godhead with deep concentration. There is no need to mention that he had lost all consciousness.

It was exactly at this time that the young harlot reached him. However, she was not a stranger to certain etiquettes to be observed before holy personages. Hence, first, she made her obeisances to the sacred Tulasi that was grown in front of the hut and then bowing down to Thakur Haridas, she stood there awhile. She then, slowly sat down at his door-step. She exhibited her body to Haridas Thakur in various gestures and postures, like one mad with sensuous passions. She tried her best to make Haridas Thakur a prey to her wishes. She finally requested him, "O holy sir! You are a miracle of beauty and in the prime of youth. Which woman can resist her

passions by your sight? I do not feel there is any such lady in the world. I have fallen immoderately a slave to passions by the sight of your charming appearance. I have no power to check this. If you do not accept me, it will be impossible for me to live." Haridas Thakur did not totally disappoint her. He had by the Divine Will, his own plans ready for her. He said, "I shall certainly accept your prayer. Till I complete my due number of chanting the Names, I would not be in a position to oblige you. In the meantime, be seated here, *listening to the chanting of the Holy Name*. As soon as I complete my fixed quota of Names I shall fulfil your wish." The young woman was highly satisfied. She felt that her efforts were sure to yield her a triumph soon and waited for the moment, listening to the Sankirtan of Haridas Thakur, who continued his chanting of the Holy Name till morning.

The young woman too, waited listening to the chanting. Even by the approach of the early morning, she could not notice any sign of its coming to an end. So, at daybreak she returned home utterly disappointed. She apprised Ramchandra Khan of all the details of her meeting with Haridas Thakur. She assured him that her prayer would be certainly fulfilled when she would meet Haridas Thakur the next night. To Ramchandra Khan her words were an oasis of hope and the young harlot waited for her next opportunity.

On the second day, the young woman with all fresh hopes of success, reached the solitary hut of Thakur Haridas. She reached the place just after sunset. As on the previous day, after bowing down to the sacred Tulasī and Thakur Haridas she approached him. Haridas Thakur consoled

**Harlot's second
memorable
night**

her by soft words. He said, "Yesterday you had to return disappointed, please do not be displeased with me. Unfailing, I will accept you. You need not have the least doubt about it. Till I finish the requisite number of Names you be listening to it. As soon as the number is completed your wish will be fulfilled." The woman followed the instructions of Haridas Thakur. Time rolled on rapidly, the young woman became more and more impatient as dawn was approaching, she became restless. Noticing this impatient attitude of the woman, Haridas Thakur gently spoke to her thus—"I have taken a vow of chanting a crore of the Names of the Lord during this month. The number is nearing completion. I expected the same to be completed this night and hence chanted the Names throughout, but could not succeed. By tomorrow I am sure, the number will be completed and my vow also would be fulfilled. Then I will be able to enjoy your company freely." That night too the young harlot returned by sunrise utterly disappointed. She reported all that happened to Ramchandra Khan and the assurance of hope she got from Haridas Thakur.

Full of hopes of success in her plan and with renewed enthusiasm, the harlot reached the lonely hut of Haridas Thakur on the third night. As on the previous two days, she bowed to the sacred Tulasi and Haridas Thakur and sat at the entrance of the cell *listening to the chanting of the Name and repeating the same by herself*. Haridas Thakur confirmed his previous assurances and said that he would definitely complete the number the same night and fulfil her wish.

She was happy that she would have her wish fulfilled on the same night. *She too repeated the Name*

Third attempt— *on that day* What a tremendous
Harlot change! Is it a miracle, or a
converted dream? *By chanting the Name*
all the night in the holy company
of Thakur Haridas, the sinful heart of the young
woman was completely changed She fell prostrate
 at his feet and confessed to him frankly all about the
 evil plan of Ramchandra Khan She said, "I am the
 worst of sinners Being a harlot by profession, there
 is hardly any sin that I have not committed I could
 now understand that you are not an ordinary
 person You are a jewel amongst the devotees of the
 Lord Under the sinful instructions of this villain
 Ramchandra Khan, I have shamelessly turned all my
 efforts to contaminate your devotional heart For
 three consecutive days I continued my efforts Your
 spotless and ever-devoted nature has worked marvels
 in my sinful heart *By singing the Holy Name in*
your company, all my evil propensities are totally
destroyed Now, have mercy on this wretch Please
 extricate this sinner from this deplorable condition "
 Haridas Thakur was ever kind and sympathetic to
 all fallen souls The sudden metamorphosis of this
 young prostitute and her truly repenting words
 moved his merciful heart to pity He never thought
 even for a moment of the loathsome activities of this
 young woman He pardoned her completely and
 said, "I am fully alive to all the evil plots of Ram-
 chandra Khan He knows not what he does I
 wish him well It is only for your sake that I
 continued my stay in this village for all these
 three days If not, I would have left the place on
 the very first day " The young woman before Hari-
 das Thakur was a thoroughly changed person She
 was not there for satisfying her evil passions She
 no longer saw in Haridas Thakur a person who would
 gratify her sensuous appetites, on the contrary, she

saw in him, her spiritual guide, her saviour from the thralldom of Maya, her sole support of life. She requested him in all humility, to enlighten her, as to how she could overcome the miseries of this transitory life. She had by then proved herself to be a worthy aspirant for spiritual enlightenment. Haridas Thakur was fully convinced of her fitness to receive initiation into the secrets of devotion. He said, "Distribute freely all the wealth that you have, to Brahmins. Take shelter in this hut. *Chant the Holy Name constantly and worship the sacred Tulasi.* In a short time, I am sure, you will attain the Feet of Sri Krishna"¹³. The merciful Haridas Thakur now initiated her with the Divine Name and repeating the Name of the Lord, left the place for ever.

Let Haridas Thakur whose heart was ever addicted to drinking deep the nectar of Divine Name, be glorified! Let all praises be unto him who in spite of the repeated efforts of the young prostitute, did not fall a victim to her lustful desires but remained as hard as a mountain-rock pursuing his activities undisturbed. There is a world of difference between a genuine devotee of the Lord and an ordinary man. Yes, they are opposite poles. Those who are treading on the path of devotion, ever engaged in taking the Holy Name of the Lord do not fall a prey to sins even when such sins gather close to them. They are beyond the influence of the various temptations, however irresistible they may be to others.

Thakur—Invulnerable to sense-allurements

13 ठाकुर ऋषे,—“घरे द्रव्य ब्राह्मण कर दान । एइ घरे आसि’ तुमि करइ वि ।। म ॥
निरन्तर नाम कर तुलसी सेवन । अचिरात् पावे तबे कृष्णेर चरण” ॥
चै च अ २।१२५ १३६
हरिनाम मृतमेतत् पिबतु शतधावगाताम् ।। ह ना.

The young woman who had become the recipient of the causeless mercy of Haridas Thakur, obeyed the instructions of her Guru, to the last word. By the boundless mercy of her master, she could understand the position of beauty, wealth, etc., in this changing world.

Adieu, farewell earth's bliss!
This world uncertain is,
Fond are life's lustful joys,
Death proves them all but toys

* * *

Rich men! Trust not in wealth
Gold cannot buy your health
Physic himself must fade,
All things to end are made

* * *

Beauty is but a flower
Which wrinkles will devour,
Brightness falls from the air,
Queens have died young and fair
(Nashe)

Without the least hesitation, she fulfilled the wishes of her eternal guide. All her wealth was distributed to the Brahmins. Though of young age and beautiful complexion, she got her head shaved and with a single piece of cloth for covering her nudity, stayed in the cell offered by Thakur Haridas—her merciful master. Obeying the command of her saviour, she repeated three lacs of Names in the course of the whole day and night. She worshipped the Tulasi every day unfailingly. Avoiding delicious meals, she was satisfied with uncooked food. Often she resorted to fasts. These methods helped her considerably to have perfect control over all her senses within a short time and unalloyed love for

**Harlot—
a faithful disciple
and saint**

Bhagavan sprouted in her pure heart To the great surprise of all, she became a famous devotee of the Lord She gained the position of a spiritual teacher Her reputation spread like a wild conflagration throughout Devotees of great eminence from different parts, often visited her hut for a sight of her ¹⁴

The inhabitants of the surrounding villages were greatly astonished by the wonderful capacity of Thakur Haridas that brought about a miraculous change in the life of a mere prostitute of sinful actions Those very persons who once hated her, felt it now a great privilege to meet her What a wonder! She, who was once the cause of the downfall of many and a repository of many foul deeds, *was now fit to release others from the terrible grips of vices to a plane of perfect purity—the Eternal Plane of Transcendental Service of the Supreme Lord, and all this happened by the mercy of Haridas Thakur* People bowed with great reverence whenever they spoke of him

Meanwhile, Ramchandra Khan, who was building castles in the air, had to meet with utter disappointment He had to pay a heavy price for this crime of his His cruel heart grew all the more wicked and his hatred for Godhead and His devotees increased very much

14 तबे सेइ वेइया गुरुर आशा लइल । गृहभृति येबा ठिल, ब्राह्मणेरे दिल ॥
माथा मुडि एकवखे रहिल सेइ घरे । रात्रि दिने तिन-लक्ष नाम ग्रहण करे ॥
तुलसी सेवन करे, चर्वण, उपवास । इन्द्रिय-दमन हैल, प्रेमेर प्रकाश ॥
प्रसिद्धा वैष्णवी हैल परम-महान्ती । बह बह वैष्णव ताँर दर्शनेते यान्ति ॥

He brought down terrible destruction on himself. Once again, he committed an unpardonable offence to Sri Nityananda Prabhu, the eternal companion of Sri Chaitanya Mahaprabhu. All his foul deeds began to recoil on him. The offensive actions made him an irrepressibly arrogant man. He stopped paying regular revenue to the Ruler. Hence, the Muslim Ruler got offended and raided his house. He halted in the Durga Mandap of his house. He polluted the place by butchering animals. He cooked objectionable food there. Ramchandra Khan and all his family members were taken prisoners. The Ruler and party remained there for three days, and all his property was plundered including his village, and he was forced to take objectionable food, consisting of blood and flesh of animals. Ramchandra Khan lost his caste, his wealth, his relations and everything he possessed as his own. Offences, when committed against the devotees of the Lord are not forgiven even by Bhagavan Himself. They are the worst impediments in the path of God-realisation. Offences committed against the Bhaktas bring along with them manifold sufferings, not only to the person concerned, but even to many others. Over and above this, it brings complete destruction of the place, *i.e.*, the village or township itself.

The above incident of converting that young woman of bad character, to the position of a spiritual preceptor, has got in it many lessons to teach us. In the first instance, it establishes the Glory of the Divine Name. The repetition of the Divine Name does deliver even the worst of sinners. The chanting of the Name deliver

**Divine Name—
Redeems worst
of sinners**

ed her from all sins and created in her real penitence for her past sinful deeds. It has awakened subsequently an earnest longing for taking shelter in the utterance of the Name which in course of a short period favoured her with the experience of spiritual rapture and Divine Realisation.

The young woman appears before us with a heavy load of sins. She can be well compared with any other individual of this workaday world. An unnatural greed for money and a loathsome tendency to satisfy the sensuous cravings are generally noted in almost all in the present day. In spite of her madness for wealth and passions, she possessed one good quality which her other friends of the same profession or even many other so-called moralists of the world do not have. This, in fact was her asset. *She had a natural instinct in her to respect Sadhus, the sacred Tulasi, etc.* This we can gather from her behaviour before Sri Haridas Thakur. The conception of morality and immorality as understood by the people of the material world is to be completely and favourably moulded for one's spiritual progress. Extremists in either of these are sure to meet with an utter failure in the spiritual path.

The woman in our narrative did not approach Haridas Thakur with any philosophical arguments. She was not a scholar in any sense. She was neither convinced nor converted by polemics or a show of miracle or supernatural powers. *Her reformation was brought about by the simple method of listening to the Holy Name and Its repetition, and her natural receptive disposition completed the work.*

A spiritual aspirant must possess a natural instinct to pay due respect to Sadhus and other godly objects. They must never underestimate them on any ground. With reverence and faith they must be prepared to follow the instructions of Sadhus. This is what is otherwise called 'Sraddha' or faith. Real faith is the outcome of one's previous unconscious association with true devotees of the Lord. It is this special gift that would enable a person to come in contact with Sadhus and hear their soul-stirring words. This is altogether different from blind faith. Those who possess blind faith are seldom attracted by genuine devotees or their words. *The words emanating from the lips of pure devotees are not material sounds. They are on the contrary Transcendental Sounds capable of producing the most marvellous experiences in the heart of submissive listeners. An aspirant who longs to follow the path of God-realisation, must submissively hear the Holy Name uttered by genuine Sadhus. After serving the devotee, the Holy Name is to be accepted from him as his special favour, and It is to be chanted constantly in the holy company fully observing all his instructions.* Attachments to the material world and worldly objects in any form, is an obstacle in the spiritual path. They are to be discarded totally. Association with them in any form, would once again bring on us unpleasantness and physical mortifications. Even such matters as food, clothing, residence, etc., should be refused from those who are extremely worldly-minded. One must always follow the preceptor's instructions which are given for his spiritual uplift. Unless we follow the above instructions, our progress in the spiritual path remains ever blocked.

**Essential
requisites for
Nama Bhajan**

CHAPTER 3

LORD'S NAME—THE DIVINE PANACEA

AFTER hearing some of the wonderful effects of the Divine Name, we often take recourse to the chanting of the Name, overlooking the important instructions as immaterial. From our practical experience in this world, we see these people, in spite of their show of religious practices of chanting the Name, etc., lack in the elementary principles of religion, not to speak of higher achievements. Their examples in society have proved stumbling blocks in reviving faith in God or His Name. The system of medical treatment insists upon the patient to carry out the instructions of the doctor strictly with respect to the medicine as well as the diet. The Holy Name is the Divine Medicine to save us from the chronic disease of worldliness and as such it is indispensable to take the Name, fully observing all the other injunctions of the Sastras.

Sri Kulasekhar Alvar, one of the ancient renowned saints of South India and a noted exponent of *Bhakti*, in his popular devotional work 'Sri Mukundamala Stotra' mentions thus —

"O my mind' Why do you instigate me to run after various medicines when you have before you a highly potential one with astounding results? Did you ever think of it even for a short while? Your madness and restlessness are proverbial. The mischief that you often work on the lives of ascetics and the untoward sufferings you cause them, thereby, are innumerable and most damaging. You

**Materialised mind
uncongenial to
devotion**

have easily conquered ordinary human beings by your two pronged drive of *Sankalpa* (forming ideas), and *Vikalpa* (dissolving them), and the Almighty Lord alone knows when they are to get their release from your well-fortified prison chambers I do not know with what objects amongst the creations of the Lord I can properly compare you, either with a grasshopper that never sits in a place, but goes on frisking as often as possible or with any angry monkey bit by a scorpion Really you are incomparable!"¹⁵

Did not the great Arjun on behalf of the entire world state in Gita, "O Krishna! You want me to control the mind But how can I do it? It is so wavering, vehement, powerfully defiant and firm that its control, I consider, is very hard to achieve as of the wind"¹⁶ Bhagavan Sri Krishna too agreed with the same sentiments of His devotee Arjun and seconded them with extraordinarily high compliments "O mighty armed! True, you are perfectly right, you may be easily successful in conquering many of your opponents by your mighty arms But this, restless mind is difficult to conquer"¹⁷ Most people may be ignorant of your wicked activities, yet, they may be knowing this much that you are the bitterest enemy of humanity striving for God-realisation

"O Mind! Thou art the worst enemy of those who indulge frequently in transitory objects, thou art also the best friend of those few fortunate souls who con-

-
- 15 व्यामोहप्रशमौषध मुनिमनोवृत्ति प्रवृत्तौषध
 दैत्येन्द्रातिकरौषध त्रिभुवने सञ्जीवनैकौषधम् ।
 भक्तस्थितहिनौषध भवभयप्रध्वमनैकौषध
 श्रय प्राप्तिरौषध पिब मन श्रीकृष्णदिव्यौषधम् ॥ मु मा ३२
- 16 चञ्चल हि मन कृष्ण प्रमाथि बलवद् दृढम् ।
 तस्याह निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ गी ६।३४
- 17 असंशय महाबाहो मनो दुर्निग्रहं चलम् । गी ६।३५

stantly remember the Blessed Lord How thou misguidest the poor forgotten souls by thy false and clever arguments! I have now understood thy evil leanings, thanks, thanks, to thee my worthy friend, for the lesson thou hast taught! No longer I hope to satisfy thy whims and fancies and no more suggestions from thee to that effect for the present Now, *drink this Divine Medicine—the Holy Name of the Lord without any further excuse* Thou art very clever in framing excuses with thy unusual arguments and reasonings, in bringing about a downfall from proper devotional approach Do not put forward any such specious pleas as suggesting the practice of other methods like asceticism, *Karma*, *Jnan*, *Yoga*, renunciation, penance, etc They are not in the least equal to This Elixir They neither possess as many virtues as the Divine Name nor they are as efficacious and easy as the latter Start forthwith, this course of treatment without any hesitation and you will reap its wonderful effects ‘Proof of a pudding is in the eating’ ”

The Divine Name is the most powerful remedy for delivering one from the sinister influences of infatuation and ignorance Every soul who has forgotten the Supreme Lord without any exception, is under the spell of this enemy called ignorance Having fallen a prey to this, the unfortunate soul identifies itself with the material body and its surrounding relations It forgets its real nature and its original relation with the All-Merciful Lord—the Soul of all souls *Taking recourse to constant chanting of the Divine Name, one becomes eligible for the Grace of the Lord* which is evidenced by one’s immediate redemption from the thralldom of infatuation (*Moha*) which is our misidentification It is only the Divine Grace or *Bhagavat Prasada* that can save us from

this degraded condition "O Achyuta! By Your Grace my delusion is completely gone"¹⁸

It helps the steady concentration of the mind on the Absolute Godhead by totally destroying mind's all evil propensities like the wavering and the stubborn natures

It is a marvellous medicine to do away with all the opposing factors, external or internal. In our spiritual struggle, we are beset with obstacles everywhere, within and without. Unless we are free from all these stumbling blocks, our advance towards our goal is out of question. The easiest and best course of operation in driving away all these adversaries is performed with this Divine Medicine

This is the best rejuvenating agent in all the infinite number of worlds. This not only delivers the materialised soul from the worst lamentable labyrinth of extreme worldliness, but also enlivens and spiritualises it with fresh life

Beginning from the lowest stage of devotion to the highest realisation of Godhead and His unflinching loving services, no other process is so conducive to the devotee as this Divine Medicine. Free from all risks and restrictions, it is the easiest and best method that any devotee under the most trying physical conditions of health and climate, can adopt for the achievement of his purpose in life. A novice likes it better than any other course because of its special attractive features, all-accommodating outlook and easy accessibility. For an advanced soul or a God-realised person, it is the very pith and marrow of his existence—the life-giving factor—nay, the very life itself

This Divine Medicine strikes at the very root of the terrible suffering of this repeated cycle of births and deaths. The movement of this wheel of worldliness, busily engaged in its routine cycle of births and deaths, is maintaining an alarming speed. No mortal can arrest its motion. "One who is born, is destined to die and vice versa. It is allotted to all to die"¹⁹ "O great hero! For those who have taken birth, death also is assigned along with their bodies, whether it be at this moment, or at the end of a century, death is indeed a definite and inevitable phenomenon"²⁰ "Death as it must come, comes to all!" Though the world is flooded with wonderful inventions, there is not a single one so far devised by any human genius to stop this unpleasant cyclic movement revolving ceaselessly. By its marvellous inventions, scientists may boast that they have conquered nature itself. It is a mere boast—a childish prattle, Did modern science solve any of the puzzling problems facing humanity from time immemorial? Did the human brain invent any device by which man can know the actual time and circumstance under which he should take leave of his so-called friends and relations? Alas! Many powerful brains credited with astounding inventions or discoveries had to meet with tragic ends in unknown lands which unfortunately they could not foresee.

The only course of arresting these events, rests with the Almighty Lord. The credit goes to Him alone and to none else, not to any proud conditioned soul who out of sheer foolishness feels as a rival and hence an adversary of the Great Lord.

19 जातस्य हि भ्रूवो मृत्युर्भव जन्म मृतस्य च । गी २।२७

20 मृत्युर्जन्मवतां वीर देहेन सह जायते ।

अथ वा दशतान्ते वा मृत्युर्वै प्राणिना भुव ॥ भा १०।१।२८

Over and above, 'Hari-Nama' is the only Potential Medicine in this dark age that helps the attainment of the everlasting good, the *summum bonum* of human existence

The Transcendental Name appears similar to that of a material Name. The Holy Name is not a mere composition of Sanskrit alphabets. It is pregnant with many mystic potentialities. It attracts the utterer and the hearer. *This Divine Name is the only wealth that multiplies when stolen.* That is not the case with material wealth, which enriches the robber and impoverishes the robbed. *But the Name enriches both him who steals It, or the person from whom It is stolen and by whom It is imparted.* It blesses both of them. *The more he takes It, the more thrilled he will feel to take It, carrying Its healthful and divine contagion to others equally lucky.* The Holy Name being totally Divine, makes Its manifestation on the lips of His pure devotees. In our present fallen state, all our senses except the ears have not got any access to the Name. Ear reception is the first course that is prescribed to us. Hence, those who attentively hear the Divine Name from the lips of true devotees, with a spirit of missiveness and honest inquiry to know more and more about Godhead, Who is the only Independent Truth and after offering them sincere and loving services, are alone eligible to realise the true nature of Divine Name.

The Divine Name does not manifest Itself to those who do not serve the Supreme Lord. The proper hearing of the Name from a pure devotee makes him eligible for the next stage of repeating It. The devotee favours you with the Divine Name. He becomes your Guru. A true Guru is he who has expe-

rienced the Supreme Godhead and who is engaged exclusively in serving Him with his words, deeds and thoughts, subordinating all other activities to these. He need not be of a particular caste or creed²¹ The Guru is the Divine Medium for the manifestation of the Supreme Lord in the form of Sound—the Holy Name. The Guru alone can impart the Divine Lord in the form of His Name and none else. The Holy Name imparted by the genuine Guru when repeated constantly will lead us to the realisation of the true nature of the Name, *i.e.*, the attainment of Transcendental Love itself, reinforced with the realisation of Its identity with the Form, Qualities, Pastimes, etc.

As the surroundings proved unfavourable for spiritual practices, Haridas Thakur left Benapol for a different place. He reached the village of Chandpur, which was situated in the neighbourhood of Saptagram-Triveni in the modern district of Hooghly in West Bengal. Saptagram, to which Chandpur and other villages are attached, was under the supervision of two brothers Hiranya Majumdar and Govardhan Majumdar in matters of revenue. They were the revenue accountants under the Nawab. Sri Balaram Acharya, the family priest of the Majumdar brothers, had his house at Chandpur, lying a little east to the residence of the Majumdar brothers. Balaram Acharya was the recipient of the special favour of Haridas Thakur and hence with utmost devotion and care, he entertained the Thakur in his village. For the convenience of his spiritual master, Balaram Acharya erected a small hut in a secluded place. Residing in that lonely hut, Haridas Thakur carried on his chanting of the Holy Name.

21 किन्ना विप्र, किन्ना न्यासी, शूद्र केने नय ।

येह कृष्णतत्त्ववेत्ता, सेह 'गुरु' हय । चै च म ८।१२७

accepting food from his disciple Balaram Acharya Sri Raghunathadas, the only son of Govardhan Majumdar, later on well-known as one of the specially favoured devotees of Sri Krishna Chaitanya Mahaprabhu, and one of the six Gosvamis of Vrindavan, was then a boy having his education under Balaram Acharya. With a desire to have the sight of a saint, he used to visit Haridas Thakur, who was very merciful to him. Sri Chaitanya Charitamrita of Sri Krishnadas Kaviraj Gosvami states that the mercy of Thakur Haridas was the cause of Raghunathadas becoming the recipient of the Grace of Sri Chaitanya Mahaprabhu at a later period.

While Haridas Thakur was continuing with his spiritual practices there, an unusual event took place.

Thakur on the effects of the Name

One day, Balaram Acharya, after series of humble entreaties, succeeded in taking Haridas Thakur to a gathering in the house of the two Majumdar brothers. Both the brothers received Haridas Thakur with great respect befitting his position. They prostrated themselves at his feet and offered him a special seat. Besides the two Majumdar brothers, who were themselves noted scholars of Sastriic lore, the gathering included a large number of scholars, and other important celebrities. Everyone present there spoke in praise of Haridas Thakur. Both the Majumdar brothers were highly pleased to hear these high compliments. The whole assembly knew that Haridas Thakur chanted every day three lacs of Holy Names. Eventually the audience there dwelt freely on the Glory of the Holy Name. This discussion soon took a slightly controversial turn. Some said that the repetition of the Name of Bhagavan destroys all sins, while some others opined that by taking recourse to chanting of the Name, all the Jivas

are freed from the clutches of the octopus of Maya. But the holy Haridas Thakur did not favour either of the views. He said that these are not the primary results of chanting the Name of Godhead. **Unalloyed Love at the Feet of Bhagavan Sri Krishna is the real fruit of chanting the Divine Name**

“A person who is constant in his service to Sri Krishna in the ways enunciated above, *viz*, by hearing, chanting Hari-Nama, etc, finds his heart melted and by reason of realising the quality of love by chanting the Name of Sri Krishna, experiences the Bliss of *Prem* towards Hari in such a heart. He loses all consideration for the opinion of the people and like one possessed by Sri Krishna, laughs, cries, shouts, sings and dances at intervals”²²

Salvation or the destruction of sins is only the secondary result of chanting the Name. The primary object of the sunrise is to illuminate the world making everything visible in their real nature and giving delight to one and all by bestowing light and energy, but incidentally it also dispels darkness.

“Let the Holy Name of Sri Hari the Benefactor of the world be glorified, Who like the rising of the sun destroys all darkness, even so, the Holy Name by Its manifestation, removes all the sins of the world”²³

Haridas Thakur requested the Pandits present there to explain the above Sloka. They, on the contrary, insisted on Haridas Thakur himself to do it for the benefit of all. Haridas Thakur agreeing to their proposal, gave his expositions thus—“Take the rising of the sun’ It is an excellent example to

22 एवमत्र स्वप्रियनामकीर्त्या जानानुरागो द्रुतचित्त उच्चै ।

हस्त्यथो रोदिति रौति गायत्युमादव नृत्यति लोकबाह्य ॥ भा ११।२।४०

23 अहं सहरदखिलं सकृदुदयादेव सकललोकस्य ।

तरणिरिव तिमिरजलधिं जयति जगन्मगलं हरेर्नाम ॥ भ ना को १

illustrate our view Even before the sun actually rises above the eastern horizon, we see all the darkness being slowly dispelled Fear of all evil elements, such as thieves, demons, evil spirits, etc., that haunt the nights, are totally removed and by the actual appearance of the sun, other useful purposes are achieved Similarly, the dawning of the appearance of the Holy Name, dispels all the sins of the aspirants as its secondary result and by the full blooming of the Name, unflinching Love at the Feet of Sri Krishna is achieved *Mukti* or salvation is an insignificant result that an aspirant can derive by the mere dim reflection of the Name (*Namabhas*) Sincere devotees of the Lord spurn this *Mukti* even though it is offered to them by Sri Krishna Himself

“When the dying Ajamil by unintentionally uttering the Name of Sri Hari, while calling his son by his name, could attain Vaikunth Dham, how much more beneficial would the result be, if the Name Itself is chanted with implicit faith?”²⁴

“My Own devotees, says the Lord, never accept the different forms of salvation, *e g*, attainment of My Realm, power, wealth, and fame similar to that of Mine, the privilege of living near Me always, even the favour of becoming one with Myself even if offered by Me unreservedly **They covet nothing except My loving service**”²⁵

The above statement of Haridas Thakur was met with a protest It is strange that not a single view, however appreciable and convincing it may be, cannot

24 त्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् ।

अजामिलोऽप्यगाढाम किमुत श्रद्धया गृणन् ॥ भा ३।२।४९

त्रियमाणत्वादेव अश्रद्धयापि गृणन् किं पुनः श्रद्धयेति । सा ६

25 सालोक्यसार्ष्टिसामीप्यसारूप्येकत्वमप्युत ।

दीयमान न गृह्णन्ति विना मत्सेवन जना ॥ भा ३।२९।१,

escape the protests of a certain section of the people. Even the most brilliant ideas of extraordinarily pious and virtuous people are met with vehement opposition in this world, at least once. This habit has become, specially, the rule of the present day.

At the residence of the Majumdar brothers, there was a Brahmin employed as a bearer by name Gopal Chakravarti, who used to carry money and letters to the Ruler who was residing in his capital at Gaud. He was entrusted with the responsibility of collecting the revenues amounting to the extent of rupees twelve lacs annually and remitting it to the Nawab. He was of a handsome complexion blooming with youth and learning. He was one amongst the audience. He could not tolerate the views of Haridas Thakur. He differed totally on the issue that salvation is attainable by a mere dim reflection of the Name. The young man shouted with burning wrath, "Well, learned scholars, you have now heard the statement of this sentimentalist! The liberation that is impossible even by means of the knowledge of Brahman after crores of births is offered so cheaply by him with a mere dim reflection of the Name!"

Thakur Haridas answered the criticism by freely quoting the Sastras. Once again he established his previous statement with sufficient emphasis, basing his claims on the authority of the scriptures to the entire satisfaction of the audience, except this arrogant youth, a trifling argumentarian. Haridas Thakur replied, "Well, why do you challenge the Sastras and entertain a doubt in you? It is not my individual opinion. I do not want to thrust my personal views on you. The Sastras that are common

**Thakur and
Gopal
Chakravarti**

**Thakur on
Bhakti and
Mukti**

to both of us have declared it. They, in addition, point out the insignificant position of the bliss enjoyed by liberation in comparison with the perennial flow of happiness that can be attained by rendering loving services to Bhagavan. It is simply on account of this fact that the genuine devotees or Bhaktas never hanker after or accept any type of liberation mentioned in the Sastras though they are voluntarily offered by the Lord Himself."

"O Teacher of the universe! To me immersed in the pure ocean of Bliss by meeting Thee, the Bliss of the attainment of the Brahman, appears to be as contemptible as the tiny speck of water filling a hole in the ground caused by the hoof of a cow"²⁶

Haridas Thakur's reply did not cool down his temper, on the contrary, it was like adding fuel to fire. The unfortunate Gopal Chakravarti had lost all control over his temper. He shouted in the presence of all other elderly persons and scholars that he would cut off the nose of Haridas Thakur, if the dim reflection of the Holy Name did not secure liberation. Haridas Thakur wilfully agreed to this. He was not a mere fanatic who stood for his own conviction or a sectarian who dogmatically fought for his views, but a genuine devotee of the Supreme Lord who had fully realised what he expressed. He was not fighting merely on bookish knowledge or on the power of a vociferous disposition. He knew his position very well by dint of his practical experience. He said, "Undoubtedly, if by the dim reflection of the Holy Name liberation is not attained, I fully agree to cut off my nose."

26 त्वत्साक्षात्करणाद्वादविशुद्धाब्धिस्थितस्य मे ।

मुखानि गोष्पदायन्ते ब्रह्मण्यपि जगद्गुरो ॥ इ भ सु १४२६

The blasphemous utterance of this foolish Brahmin was not at all approved by the rest of the audience. They all resented it very much and rose against him. The two Majumdar brothers rebuked him severely on the spot and utterly condemned his unwarranted behaviour. Balaram Acharya more than any one else, felt highly offended. He remarked, "Fool of an ass! You boast much of your learning, what do you know about *Bhakti*? This is not the place for your verbal jugglery. You have dug your own grave by insulting the great Haridas Thakur. Inevitable perdition is soon to befall you. None can help."

Haridas Thakur did not wish to remain in the assembly for long. He rose up. Majumdar forthwith dismissed the services of this Brahmin from his office and with the entire audience fell prostrate at the feet of Thakur Haridas. All the persons gathered there knew something about the sayings of the Sastras and the grave consequences of insulting great devotees. They all prayed Haridas Thakur to pardon them. Haridas Thakur with a sweet smile consoled them all by soft words. He said, "Why do you worry? You have not done anything wrong to me. In fact, you are not responsible for this unhappy incident. It is only this ignorant Brahmin who misbehaved thus. Even he is not to be blamed. His argumentative disposition has brought about this action. **The Glory of the Divine Name lies beyond the scope of human intelligence and arguments.** Intellectual achievements, however great and astounding they may be, are utterly inadequate to have any access to the Divine Name and Its marvellous potentialities. Hence, from where can he get these most

secret principles? Please retire to your respective houses. May you all, by the Mercy of Sri Krishna, attain eternal good. On my account, let not any one feel sorry." Haridas Thakur took leave of them all and returned to his hut.

The first action of Hiranya Majumdar on returning home was to prevent Gopal Chakravarti from crossing his door-steps. Gopal Chakravarti had not to wait long for the consequence of his offensive misbehaviour. In three days' time he was attacked with an acute type of leprosy. Of all the limbs of his body, his prominent nose was the first unfortunate victim. It totally disappeared from his face. It was followed by the delicate and beautiful fingers, and toes. They too got withered and corroded away in a short period.

Everyone in the village was struck with consternation on the terrible turn of events facing Gopal Chakravarti. The glory of Haridas Thakur touched everyone to the heart. They offered their obeisances to Haridas Thakur.

One can easily understand that Haridas Thakur did not take the misconduct of the Brahmin seriously. What of that? How can his Beloved Lord tolerate the vilification of His devotees? He did not pardon the offender. Devotees are always, by nature forgiving and hence ever-willing to pardon the faults and shortcomings of the ignorant. They never wish any sorrow to befall their opponents. But, Bhagavan in His very essence, never endures even the slightest attack or calumny on His loving devotees. He never hesitates to come down even for rescuing His devotees or doing any other act that can stem the situation.

Haridas Thakur was a person of overflowing kindness. As is natural to the devotees of the Lord, he was of a very soft and sympathetic disposition. The news of the terrible calamity that befell Gopal Chakravarti, though a vilifier and opponent of Thakur Haridas, caused immense pain to the latter. Taking leave of Balaram Acharya, he left for Santipur in the district of Nadia in West Bengal.

This unhappy incident in general and the discussion that took place between Haridas Thakur and Gopal Chakravarti in particular are of great significance. We are favoured with an inspiring exposition on some of the cardinal points in our religion and particularly the Holy Name and Its potentialities from the lips of an authentic person like Haridas Thakur.

The large assembly of learned people proved worthy of their learning by allowing Haridas Thakur to expound his views on the particular scriptural text. Haridas Thakur is the 'Namacharya'. He is one who really practises what he speaks.

**Qualifications
of a religious
preacher**

No one is fit to preach religion who does not follow in his own life what he stands for. Every true preacher of religion should live the principles he preaches. His must be the teachings of Sastras fully translated in day to day life into each and every action. In other words, an Acharya is a living embodiment of the Sastras before us. As such, he is the proper authority to explain the texts of the Sastras, the real significance of which is realised by him.

The views raised by Gopal Chakravarti are those holding sway in the heart of a vast part of population that goes by the name of intellectuals or learned men. They think too much of themselves. These people depend mainly upon their own efficiency, their own

reasons and experiences. They feel that they have an appreciable command over all Sastras as well. But, unfortunately they have fallen a victim to the wise saying 'little learning is dangerous'. Often they are like 'the frog in the well'. They have got their own peculiar notions on any topic which according to them is the highest philosophy, the sublime truth, the one common goal of achievement. They are not prepared to hear anything more than this. They have no patience to do so. When occasion arises by chance, they lose all their patience. They fret and fume. They make a vivid picture of their learning and other qualities in them. They swell and swell beyond their capacity and finally burst out throwing here and there a little of the filthy substance crammed in them. This is actually what we have seen in Gopal Chakravarti too. He feels that he has understood the entire range of Sastras. He has finally come to the conclusion that merging oneself in the Impersonal Brahman by means of knowledge is the *summum bonum* of all the teachings of the scriptures. He never believes anything more than this. In fact this is only a one-sided view, *i e*, is not the full import of the Sastras.

Instead of placing his individual experience of reasonings, Thakur Haridas, draws our attention to the scriptural authority which is the only sound source of knowledge (Pramana) for Divine Matters. Gopal Chakravarti and his type of persons do pose that they are believers in God and Sastras, but their actions and words are just the contrary. They do not conform to their professions even to the slightest extent. *If one believes in God, he must necessarily believe the word of God as well.* Mere lip service either to the Lord or His sayings, *i e*, the Sastras, would not serve any real purpose.

**Scriptures—The
sound authority**

Most of the people living in the modern world treat the Sastras as a set of irrational books containing an abundance of dogmas, rituals, myths and fictitious stories. They consider them as outmoded. Some hold them as 'kitchen books' as they are only useful for old ladies and widows who lack in real intelligence and as such are engaged in the kitchen for cooking purpose. A few who accept the infallible nature of these invaluable treasures and their validity in the field of religion interpret them in a highly intellectual manner. Their conclusions are mainly based on their direct perception and inference. For these the Sastric texts are there that they may interpret their texts to suit their idiosyncrasies. They go on twisting the text to a great extent, sometimes explaining them on grammatical, etymological, and philosophical grounds, sometimes splitting them into so many alphabets, and once again uniting them in their own ways, to support their views.

And still a few others desire, that all the statements of the Sastras must be proved through the help of scientific apparatus in some recognised laboratory under the expert supervision of some eminent scientist. They hold the opinion that it is high time the Sastras submit themselves to the scrutiny of science and reason for the welfare of humanity as a whole in this age of machines. If the Sastras are not capable of standing this scientific test their survival is foredoomed.

Yet another section (and these are the most dangerous) while denouncing all these arguments, patiently wait for the approval of western scholars. They claim to be more polished in their behaviour, up-to-date in dress and civilised in their views than the rest of the people in the world. They move in high

circles, imitate the Westerners in external activities, in keeping the hat or holding the pipe. They accept only those books or writings or those men as are favoured by eminent writers of western countries. Such groups of people guided by some special instinct in them, follow the instructions of foreigners faithfully. They prefer to be in the midst of what they consider to be the intelligent and civilised section of society of ultra modernists than to be in the midst of a set, in their opinion, of primitive and quixotic Hindus who have crude notions in everything.

Some accept the Vedas alone as the original Sastras and accept their statements only as understood by their empiric mind as authentic records in religious matters. They do not give any place to the other works. Some accept the Vedas, the Vedantas (Upanishads), the Vedanta Sutras and Srimad Bhagavad-Gita as their infallible Sastras. They denounce the Puranas, the epics, etc., as later works, such books are of minor importance. Even when these people are cornered and defeated, they will harp on the same string, denying all other views excepting theirs as untenable and unwarranted additions, intentionally and mischievously prepared to crush their views. Hence, they hold such other Sastric works as unauthentic.

Still a different group blame the Brahmins and denounce the very Sastras saying that they are created by these selfish people to exploit the other innocent three castes. They remark that these works contain only certain instructions to threaten the people with the existence of hell and tempt them with certain pleasures of heaven, etc., and that these statements help the Brahmins earn their livelihood by duping the remaining people. All these diverse dispositions are due to the extreme ignorance on the

subject There is a proverb 'faults are thick where love is thin' These people are lacking badly in good instincts born of previous religious merits As such, they relish the type of cheap literature that is available on footpaths and bookstalls and which abound in obscene photos that easily increase sensuous passions, senseless and fabulous stories, useless funs, etc Generally most of the fettered souls, cannot claim a highly enlightened position from their very birth There are certain fortunate souls with very high instincts in them and they develop early in their lifetime association with Sadhus and practise detachment, etc Neither a dogmatic affirmation without any understanding nor a dogmatic denial is a sign of wisdom A submissive attitude with an unbiased mind is a true sign of a seeker after Truth Many of the ignorant people are unwilling to accept their ignorance They are so egoistic that they never believe that there are greater persons in the world than they themselves It appears as though they have come down with the resolution that they will not accept any enlightenment from anybody Their behaviour only reminds us of the Mantra of the Upanishad "Those who, remaining in the midst of extreme ignorance, consider themselves to be learned and enlightened, come to grief like one blind man leading another" ²⁷ Both would fall in a ditch and get their bones and skulls broken

What are the Sastras and why do we believe in them? The Sastras, though appearing in book-form before us, printed by human labour, on machines invented by us, on the paper manufactured by us, are not, as many think, any production of

**Scriptures
defined**

27 अविद्यायामन्तरे वर्तमाना स्वयं धीरा पण्डित-मन्यमाना ।

इदमन्यमाना परियन्ति मूढा अन्वेनेव नीयमाना यथान्धा ॥ मु' उ १।२।८

the material world They are the words of the Godhead Himself coming down into this world through the lips of unconditionally surrendered Sadhus who are the transparent mediums for the same They are the reports and messages of the Transcendental Realm that have come down to the mundane world for the edification of humanity They contain records of the inspiring lives of great personalities, their thrilling experiences, together with great secrets on the details of the Supreme Godhead, the very object of their worship, and His Activities They are infallible Truths above human pitfalls and are the same for all ages 'To err is human' 'Every man hath a fool in his sleeve' 'No man is always wise' Human intelligence with its reasoning, however brilliant and developed it may be, has got in it fourfold errors since they are gathered from this imperfect world through the medium of our deceptive and defective senses That is why, we always notice one type of argument replaces another which in turn is again defeated by a still different one and so on and so forth The Sastras, as the Word of the Supreme Lord, are far above such inefficiencies, such as (1) *Bhram* (error due to wrong perception of one thing for another), (2) *Pra-mada* (error due to heedlessness), (3) *Vipralaksha* (error due to the wish to deceive oneself and others), and (4) *Karana Pata* (error due to self-deception and deception of senses) The Sastras are not the compositions of human beings or any other similar fallen Jivas They are existing from time immemorial *They are self-revealed truths manifested into this mundane world by the Divine Will through a channel of spoken communication brought about by a succession of genuine spiritual masters*

There is no religion in this world without its authentic scriptures They are the true sources of

knowledge. If these authorities are ignored, religion becomes unsteady and irrational. Sastras are not irrational. They are based on true reasons and practical experiences or realisations, whereas, we, the reasoning animals, stand on perverted reasons, untested conclusions and unsound suppositions. Ours is only a war of hollow words, whereas, the Sastras are records of practical experiences. The Vedas, the Upanishads, the Vedanta Sutras, the Puranas, the great epics like Mahabharata and Ramayana, the Pancharatras and all such works, commentaries, etc., based on the above by the Acharyas who are commissioned by Bhagavan for the benefit of humanity are known by the word 'Sastras'. Sastras need not be confined in one particular language alone. They can be in any of the languages of the world. The Sastras deal with the Transcendental Objects and their knowledge and hence are not easily intelligible to a novice whose knowledge is enshrouded in the ideas of the material world. *He must listen to expositions on them from the lips of the genuine Sadhus with a submissive spirit as the Sadhus are living Sastras and unerring broadcasting mediums.* This is the first and foremost requisite for those who aspire for God-realisation. This is indispensably necessary for all without which the Sastras will not unfold their real truths. Challenging their authority is only a sign of sheer foolishness and irrepressible arrogance. An arrogant man never succeeds in the material world, not to speak of the spiritual. If the Divine Lord, His Name, Form, etc., are all objects of our perceptions, everyone who makes an attempt for them would have succeeded. There will be no necessity for the word 'Transcendent' in the dictionary, and the world also would not have produced so many philosophies that are diametrically opposite to each other.

Coming to Haridas Thakur's exposition on the Divine Name we are enlightened with Its High Position *Mukti*, which Gopal Chakravarti so highly speaks of and pleads for, is attained by a mere dim reflection of the Holy Name. Before achieving the results of chanting the Name of the Lord, we are expected to cross two other stages, *en route*. They are the stages of '*Namaparadha*' and '*Namabhas*'. We shall try to know more about these in twelfth and thirteenth chapters of this book.

Gopal Chakravarti, in spite of his verbal jugglery on the Name, is utterly ignorant of the secrets of the Holy Name and Its Glories. But he is adamant in holding his view. This is the sign of extreme ignorance and egoism. He is also ignorant of true devotion and its astounding effects. To him, liberation from all worries and merging in the Impersonal Brahman, is the highest goal. This is a mere side issue—a secondary result of a dim reflection of the Holy Name. He belongs to the school of people who consider *Bhakti* to be weak and vulgar, and hence, *Bhaktas*, however great they may be, as persons of no consequence. The people of this school include *Bhakti* in fruitive actions. Gopal Chakravarti is under the impression that Haridas Thakur too is only a follower of this misnomered *Bhakti* school. But, Haridas Thakur is neither a follower of the fruitive actions nor one who is an advocate of dry intellectualism. He is not an opportunist to whom religion is more a matter of convenience than a creed and whose views are vacillating this way or that like a pendulum. These opportunists like Gopal, adopt a certain philosophy for convenience of argument, but when the question of

Verbal jugglery—
The sign of
ignorance

sacrifice, hardship and practical living arises,¹ they are found wanting to such an extent that none will ever be able to discover their erstwhile theoretical stand

Thakur Haridas is out and out a strong advocate of *Bhakti* or devotion to Bhagavan. Amongst the various methods of religious practices mentioned in the Sastras, *Bhakti* or devotion to Bhagavan holds a position supreme to all else. Its marvellous characteristics, magnificent efficacies, infallible results, and thrilling influence on its ardent devotees are inexpressible facts that add to its glory. It is not a strange subject to the people of the world, on the contrary, it is a subject much talked about, and discussed by many spiritual people and persons of great eminence in the mundane world, in different languages, and in different ways, and yet how very little it is understood in its right spirit, and how less practised in daily life. After putting in some very insignificant and mild efforts, and sometimes even without these, by merely reading some books, we often deceive ourselves into the belief, that we have attained *Bhakti*, without any understanding, as to the difficulty of attaining it. *Bhakti* being the highest attainment of human existence, is not given to the Jivas by the Supreme Lord for the mere asking.

"By following the process of *Jnan*, salvation easily is attained, and the performance of righteous actions, lead one to various enjoyments here and hereafter, whereas, even by thousands of similar methods, devotion to Sri Hari remains unattainable."²⁸

28 ज्ञानतः सुलभा मुक्तिर्भुक्तिरज्ञादिपुण्यतः ।

सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा ॥ त व

Aspirants for *Bhakti* are to face innumerable severe tests. The Lord plays a hard game with them and only those sincere souls, free from any iota of worldly desires or self-aggrandisement in the from of salvation can turn out successful in their efforts. Those who desire *Bhakti*, must be prepared to face any eventuality, persecution and harassment, both in and outside one's own family and society. The life of Thakur Haridas narrated in this book, is an inspiring example of the above fact. The idiosyncrasies, fancies and the persecutions of the husband, can be borne with calm and silence, only by a faithful and devoted wife, whereas one who seeks merely her own pleasures and comforts, always looks for caresses from her husband. The path of devotion is not a bed of roses, decidedly not an easy-going path, strewn with soft and sweet smelling flowers, as many of us are prone to think.

A few liberal minded of Gopal Chakravarti's class, or type, believe *Bhakti* as an effective means to *Mukti* or salvation. **But for a true Bhakta, Bhakti is both the means as well as the end in itself. To him Bhakti is its own reward. He does not long for any gain extraneous to Bhakti.**

Both the Majumdar brothers, and the large gathering present there already knew the gravity of committing offences, to great devotees and their terrible after-effects, on the lives of the offenders. Hence, in order to free themselves from the terrible consequences, they all jointly requested Haridas Thakur to pardon them. This is the best remedy of getting relief from the evil effects of committing offences. The offender must get himself pardoned by the saint whom he has offended.

CHAPTER 4

HARIDAS THAKUR AT SANTIPUR

AT Santipur, Haridas Thakur met the great Sri Advaita Acharya and prostrated himself before him and the latter, being extremely delighted, embraced Thakur Haridas and received him with all cordiality. Advaita Acharya, an elderly person, was the leader of the Vaishnav community in Navadvip. He came from a Brahmin family of high lineage. His ancestors were very eminent in learning. Originally belonging to Sylhet (Assam), he became a disciple of the great saint Sri Madhavendra Puri, and in subsequent years settled at Santipur and later on at Navadvip. He was fairly well-to-do. The people of Santipur as well as Navadvip, regarded him with great respect for his vast learning of the Sastras, pious life and sincere devotion. He was one of the select few of the eternal associates of Sri Gauranga Mahaprabhu.

Advaita Acharya arranged a lonely hut for Thakur Haridas on the banks of the Ganges and daily explained to him the real import of Srimad Bhagavata and Srimad Bhagavad-Gita. Haridas Thakur had his alms of food everyday from the house of Advaita Acharya, and spent his days completely lost in the eddies of Spiritual Bliss. He remained absorbed in the topics, relating to the Sportive Pastimes of the Lord, in the company of his revered host. While days rolled on unnoticed in such unparalleled spiritual happiness, Haridas Thakur approached Advaita Acharya one day, with a humble request. "Holy sir!

What is the benefit of feeding me daily? This is a place noted for Brahmins. Many eminent persons of high lineage are here. Ignoring all of them, the great hospitality that you are extending to me, may possibly offend them all. Yes, it may pave the way to some social trouble. Hence, I appeal to you from the bottom of my heart, not to continue it, and to do such actions that may be agreeable to the social and spiritual principles of one's life."

Advaita Acharya was an eminent scholar of sound principles, holding an extraordinary position amongst the devotees. He knew his position pretty well. He knew that in this age of Kali, it is well nigh impossible to get a crore of Brahmins. He asked Haridas Thakur to shed all such baseless fears, and assured him, that he would do only such observations, that are sanctioned by the sacred Sastras. "By feeding you, a crore of Brahmins are really fed"²⁹ With this reply, he offered Haridas Thakur the food cooked on the occasion of the anniversary—'*Sraddha-day*'. The above deed undoubtedly is a severe and inexcusable violation of the existing social code. According to the prevailing customs amongst the orthodox Brahmins, such food can be offered only to members of their own community. Giving it to any one outside the community and specially to one who is a non-Hindu, is a grave violation of the custom of the community. By this action, the great Advaita Acharya is not to be misunderstood as one, who has trespassed the social principles or Vedic *Varnasram Dharma*. *He has, in fact, laid bare before and taught the world the unique*

29 तुमि खाइले हय कोदि ब्राह्मण भोजन ।

एत बलि' श्राद्धपात्र कराइला भोजन ॥ चै च अ ३।२२०

position of a genuine devotee, over all castes and creeds, and his sole eligibility, to accept the offerings of even high caste Brahmins, on such special occasions The above fact is not against the Sastras

“Among thousands of Brahmins, one who performs Vedic rites is superior, amongst thousands of such Vedic Brahmins, one who is well-versed in the meanings of the Vedic lore, is superior, amongst a crore of Brahmins well-versed in the Sastras, a devotee of Sri Vishnu is considered to be still more superior and even amongst thousands of devotees of Sri Vishnu, **a single minded devotee of Sri Krishna is spoken of as the supreme most**”³⁰

Such was the lofty position, that Thakur Haridas enjoyed, even before the great Advaita Acharya, the leader of the Vaishnav community at Navadvip

Advaita Acharya's sympathy to the fallen humanity, has no parallel elsewhere The deplorable condition of the people moved his heart He wished to do something substantial to them He devised ways and means, for the deliverance of all these suffering souls He took an oath for bringing on Earth, the Manifestation of Bhagavan Sri Krishna, in the midst of all, and started regularly worshipping Him, with the Ganges water, and the sprays of Tulasi, a

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- 30 ब्रह्मणाना सहस्रेभ्य सत्रयाजी विशिष्यते ।
 सत्रयाजी सहस्रेभ्य सववेदान्तपारग ॥
 सववेदान्तवित्कोदया विष्णुभक्तो विशिष्यते ।
 वैष्णवाना सहस्रभ्य एकान्त्येको विशिष्यते ॥ ग पु
 भक्तिरष्टविधा ह्येषा यस्मिन् म्लेच्छेऽपि वतते ।
 स विप्रद्रो मुनिश्रेष्ठ स ज्ञानी स च पण्डित ।
 तस्मै देय-ततो ग्राह्य स च पूज्यो यथा हरि ॥
 न मेऽभक्तश्चतुर्वदी मङ्गलं श्रवणं प्रिय ।
 तस्मै देयं ततो ग्राह्यं स च पूज्यो यथा ह्यहम् ॥ ग पु

very efficacious method mentioned in the Sastras Haridas Thakur too, with renewed enthusiasm and faith, went on with his chanting of the Name, eagerly expecting the Advent of Sri Krishna *Influenced by the sincere devotion, and repeated entreaties of both Advaita Acharya and Haridas Thakur, the Supreme Lord Sri Krishna Chaitanya Mahaprabhu, manifested His Advent into this world, and inundated our country from Himalayas to Cape Comorin like a furious deluge with Divine Name, the swelling waves of which overflowed in all directions, making the inhabitants beneficiaries of this great onrush*

"The cult of unalloyed devotion to Sri Krishna, reached its highest degree of development, and received its great impetus on the appearance of Sri Gauranga Mahaprabhu—the Fullest Manifestation of Sri Krishna, Who was born in Navadvip, on the banks of the Ganges, a little over four hundred and fifty years ago, and flourished for nearly half a century He was Sri Krishna Himself manifested in the form of His great devotee **Sri Krishna is the Mystery and Sri Chaitanya Mahaprabhu is Its Explanation** Whenever Sri Krishna comes on earth as the Mystery of Love in the junction period of Dvapara and Kali, He comes again in the Form of Sri Chaitanya Mahaprabhu as the explanation of that Mystery, 5000 years after, **to show mankind the way to Himself**"*

"Sri Chaitanya Mahaprabhu's Love, Devotion and spirituality will ever remain unparalleled **He preached Sri Krishna, the Seed and Soul of Love Absolute**, and while preaching, He would burst forth in praises of Sri Krishna And all India was flooded with Sri Chaitanya's Divine Love"

* Extracts from 'Sri Krishna—The Lord of Love'

"Sri Chaitanya Mahaprabhu preached and proved the potency of Sri Krishna's Name—that His Name is the Lord Himself. If anybody says, 'Krishna', 'Krishna', mentally or loudly and concentrates his mind on It, he is bound to absorb Its Love Nectar, be drunk with Its Ecstasy, see Krishna in Form and in everything and finally go to Golok after passing out of this life. The world has never seen such an Avatar, the Manifestation of All Love-Krishna."*

"Like master, like servants. His apostles were of such purity and sublimity that it would be hard to find one such like them even in India of the past. Anyone of them was competent to save a whole world. They left thousands of books on Sri Krishna and Sri Chaitanya Mahaprabhu's Career and Teachings, which are of the utmost value to the students and adherents of all religions of all climes, ages and denominations. *Love is the theme of every book, and it is difficult to resist its essence pouring into you as you read them. For Sri Chaitanya Mahaprabhu cannot be understood without first understanding Sri Krishna and His Lila on Earth.*"**

The doings of great personalities like Haridas Thakur, etc., do not submit to the reasoning faculties of ordinary limited human intelligence. They continue to remain an enigmatic puzzle even to the best of the brains of the world. Listening to them with real faith, is the only course open to us. Haridas Thakur's career in this world, is crowded with many miraculous and thrilling incidents. It is simply impossible to record each and every such deed. To add to the glories of Haridas Thakur, of which we have already heard, Sri Krishnadas Kaviraj Goswami explains another incident.

* Extracts from Sri Krishna—The Lord of Love'

Once, sitting in his cave as usual, Haridas Thakur was reciting loudly the Holy Name. It was a fullmoon day. The cool and silvery moonlight spread over the country, making the atmosphere all around very fascinating. The sparkling ripples of the Ganges flowing close by added fresh beauty and solitude to the prevailing calm outlook. The entrance to his cell was sanctified by the presence of a Holy Tulasi plant, grown in an elevated place, specially erected for the purpose. The whole scenery, both inside and outside the cave of Haridas Thakur, was so lovely that it would easily steal away any heart.

At this moment there appeared in this charming scene a beautiful woman. The glowing lustre around her, was so dazzling, that it drove away all the darkness, making the place fully illuminated. The sweet fragrance of her body, mixing with the gentle breeze, made all the ten quarters delightful. The sweet ringing of her ornaments, was more captivating to the ears, than the melodious songs of the Gandharvas. Gently she bowed down to the Tulasi, perambulated the same, and approached the entrance of Haridas Thakur's cave. With folded hands, she worshipped his feet, and taking her seat on the threshold spoke thus—"Truly, you are a benefactor to the whole world. Both in appearance and qualities, you are an exception. Enchanted by these, I have come over here, to enjoy your loving company. Please have the kindness, to accept my humble request. You are a great devotee. Devotees are by nature, embodiments of kindness and sympathy. They are ever exceptionally merciful, to the suffering humanity."

So saying, this attractive stranger woman, tried to convert the great Haridas Thakur, by various

charming gestures and postures, the sight of which undoubtedly, would violently disturb the mental equilibrium of even great Munis. But these efforts of the young woman, did not prove effective before Haridas Thakur. He was a hard nut to crack. He remained firm. He, on the contrary, pitied the unfortunate woman, and said, "I have taken an oath of chanting a special fixed number of Names daily. Till the fixed quota of Names is completed, it is impossible to attend to any other work. This is my vow. When my routine of Kirtan is over, I may have enough time for rest. Be seated at the entrance and attend the chanting of the Name. On completion of my vow, I shall certainly agree to your proposal."

Thakur Haridas, who was deeply absorbed in constant meditation on the Name of Sri Krishna, was totally unconscious of the external world. Hence, all the attempts of this bewitching woman, resulted in an utter failure, before our great saint. Yes, they ended as 'wasted fragrance in desert air'.

At the end of the third day, when she was totally disappointed, she approached once again Haridas Thakur with these words. "You have deceived me, by your consoling words, for all the past three days. It seems there is no end of your Kirtan, either during the day or the night."

On hearing her words Haridas Thakur replied, "What can I do? I am helpless. I have already taken an oath. How can I break it now?" She now understood him well. She was convinced beyond any doubt, that she was only 'making attempts to extract sunbeams from cucumbers'. All her hopes were frustrated. She thought that there was no use of meddling with him any further. She, therefore, finally decided to reveal herself before him. With all reverence she

bowed down to Haridas Thakur, and said, "I am Maya, the deluding energy of Godhead. I came to test you once. I can claim that I have deluded all Jivas, from Brahma downwards. None could stand my test. But, today I accept my utter failure. My pride is humbled. Yes, I am miserably defeated by you. You are the only exception, that I have ever witnessed. You are a great 'Mahabhagavata'. *By a mere sight of your person, and by listening to your chanting of the Holy Name, my heart is completely purified. I too long to remain absorbed in drinking the Nectarine Bliss emanating from the Divine Name.* Ah! What a marvellous and soul-stirring experience it is! *Have the mercy to initiate me too with the sweet Name of Sri Krishna. The whole of India is submerged under the sweeping currents of Divine Love. Everyone is carried away by this inundation.* Really why India? The whole world is exceptionally fortunate. Those who are deprived of this great influence, are the most unfortunate, amongst the creation of the Lord. Even in crores of births, there is little hope for one, who has not tasted the Bliss of Divine Name. On a previous occasion I had accepted the Holy Name 'Rama' from the great Siva. Now, *I eagerly long to be favoured with the Name 'Krishna' by your grace and I humbly request you to initiate me into the same.* **The Name 'Rama' is well known for its characteristics of delivering one and all from the thralldom of Maya, whereas the Name 'Krishna' distinguishes Itself by imparting 'Krishna Prem' in addition.** *Pray bless me with the Name of Sri Krishna and make me fit to experience this surging ocean of Divine Love.*" With these words, she worshipped the feet of Haridas Thakur. Her prayer was granted. How can one escape the overflowing kindness of Thakur Haridas? Yes she was initiated with the Name of Sri Krishna.

Why did Mayadevi request Haridas Thakur for the Name of Sri Krishna when she had already been initiated with the Name of Sri Rama by no less a personage than the great Siva? Is there any difference between the Names of the Lord? Is it essential that everyone should repeat the Name of Sri Krishna? What harm is there if we utter the name of Kali, Siva, Ganapati, Kartikeya, etc? A person of a thoughtful disposition, is often confronted with similar questions, when he comes across such typical occurrences. Doubts are the outcome of misunderstandings. Proper enlightenment on the subject, clears all our misconceptions. A correct idea of the Absolute Truth, or the Ultimate Reality, Whom we know by the common epithet—'Godhead' and '*a true conception of Sri Krishna*', are sure to help us satisfactorily, in solving this problem. This definitely would help us, to wipe out all our erroneous notions.

To any Hindu in India Sri Krishna is not a strange figure. Though, most of the people in India, lamentably lack, in having a proper understanding, of His Real Personality, and the significance, underlying His Divine Deeds, He is widely known, even amongst the unlettered masses. Sri Krishna! How sweet is the Name Itself! Ah! Is there anything sweeter to the heart of lovers than this pretty little Enchanter, full of pranks, fun and frolic? He is the Love, Light, Life and the very Soul of Vrindavan, the very life-breath of the Vrajavasis. Millions of people from the Himalayas to Cape Comorin, hail His Glories, sing the fascinating events of His marvellous Deeds, listen with rapt attention to His soul-stirring Messages, repeat His sweet Names and experience flashes of His contact which is verily ineffable joy and satisfaction in their hearts. There is no occasion in

**Sri Krishna—
The Darling Lord
of millions**

India amongst the majority of Hindus, when Sri Krishna is not referred to in one way or other. Whether in the days of festivities or on marriage occasions, whether in times of weal or woe, or in time of social rejoicings, it has become a habitual custom, to remember Him, and to sing His captivating Pastimes, in the midst of inexplicable heartfelt feelings of love and enthusiasm. He holds a continuous sway in the hearts of lacs and lacs of inhabitants in India. He is the most popular Figure, the sweetest Object of veneration and worship. He is the most Beloved Lord and Saviour—nay, the Absolute-Par-Excellence.

Numerous conceptions about Sri Krishna are current even amongst eminent scholars in India. His

Sri Krishna—

His Personality

inconceivable potency prevents all the empiric thinkers, and their efforts from having a thorough conception of His Divine Personality.

He is moulded by each of these savants, in his own thoughts, giving new colours and shapes, to His Divine Personality and Deeds. If at all, we are interested to know something genuine about Him, we must necessarily listen to the authentic scriptures, that speak of Him and rely on the words of those pure devotees, who have realised Him in His true nature. The remarks of critics are based on their individual understandings, purely gathered through the material senses. It is obviously evident, that the mundane reasoning faculties, have no access to Divine Objects. Hence, depending solely on the statements of ordinary critics, or the so-called scholars, we cannot get a true conception of Sri Krishna, His Divine Personality, Deeds, or Messages. Such statements only take us away, from the real facts, by the weight of intellectual representations, based on individual ideas of a defective nature. Almost all the conclusions of today,

are changed and replaced, by new reasons tomorrow Intellectual conclusions are, therefore, incomplete and unsteady, even in the visible plane of matter Therefore, wise persons take their firm stand, on the revealed scriptures, which alone can unfold the Truth before us

The numerous conceptions, about Sri Krishna that exist, themselves are a sound proof, that most of these scholars, are ignorant of His Real Personality Each one, is depicting Him in the way, that is intelligible to him

The first group regards Sri Krishna, as one of the endless Descents of Bhagavan Sri Vishnu To them, Sri Vishnu is the Supreme Godhead The word 'Vishnu', literally means one Who pervades the entire universe Our Puranas have described various Descents of Bhagavan Vishnu, appearing in this world on different occasions, for fulfilling manifold purposes, concerned with the administration of the universe The Name of Sri Krishna, too, is included in the list of the many Descents, that have manifested in this mortal plane Some of them (forming the second group), after making a deep study of these Descents, Their Deeds, etc, distinguish Sri Krishna, as the fullest or the most perfect (*Purna Avatar*), of all such Manifestations of the Divinity They take Him as 'Class One' of all these Avatars And a third section of people realise Him as the Personal Manifestation (*Saguna Brahman*) of the Impersonal Absolute (*Nirguna Brahman*) According to them the Ultimate Reality is conceived as one that is void of all attributes All intellectual empiric thinkers of the world, are supporters of this view They hold, that the Absolute is incomprehensible to human understanding, and as such, is undefinable This Attributeless Absolute, incarnates into this world, for various purposes;

and Sri Krishna is the best of such Manifestations. A fourth section of men, do not enter into any of these controversies, discussions or abstract philosophical speculations. They are very simple in their views. They are contented with the historic records, and hence they declare Him as a mighty warrior, a great hero, and a powerful ruler of the Yadav race. They see in Him an eminent politician, of marvellous tactics and ingenuity, of surpassing far-sightedness, a keen statesman, an uncompromising and a terrible chastiser of the wicked, a great conqueror of extraordinary strategical abilities, a successful oppressor of innumerable tyrannical exploiters, and an able and just administrator. A fifth group proclaim Him as the foremost of the Prophets, Who ever graced the world, Who by His philosophical expositions, infused new vigour in the teeming millions of the world. Yet a sixth section of the society, usurping the power of Judge, in their arrogance, laugh at Him as a voluptuous enjoyer. These stiff-necked, dry intellectualists, boast too much of their purity, and scale the moral merits, of Divine Personalities from a low material level, and pass remarks on Them. A seventh group, simply deny taking Him, as merely allegorical—the product of a poet's mind. Thus, if we make a patient, and careful scrutiny of the prevailing notions, we can still gather many curious views, on the Divine Personality of Sri Krishna. The fundamental reason, of these varying and mostly conflicting views, on this unique Personality, is due to the fact that Sri Krishna, is an incomprehensible Personality, in Whom all the contradictory qualities, such as unity (*Ekatva*), and diversity, fullness and division, simultaneously exist.

A thorough and reliable account of His most charming Personality, marvellous Career and rejuvenating Teachings, can be had from Mahabharata

Harivamsa, Srimad Bhagavata and some other Puranas, like Brahma Vaivarta Purana, etc., of these, Srimad Bhagavata, is the foremost authority. Srimad Bhagavata, the epitomised quintessence of all the Sastras, whose chief purpose is the glorification of *Bhakti*, and *Sri Krishna Lila*, declares Him as 'Absolute-Par-Excellence' "When the world is oppressed in every age by the tyrannical conquests of the enemies of Indra, *i e*, the demons, His Partial Manifestations make this world happy by destroying them. These Descents are the Partial *Avataras* of the Supreme Lord—**Sri Krishna, Who is Svayam Bhagavan Himself**"³¹

After giving a long list of all the Avataras, such as (1) Chatuhsanas, (2) The Divine Boar—Varah, (3) Narada, (4) Nara and Narayana, (5) Kapil, (6) Dattatreya, (7) Yajna, (8) Rishabh, (9) Prithu, (10) The Divine Fish—Matsya, (11) The Divine Tortoise—Kurma, (12) Dhanvantari, (13) Mohini, (14) Nrisimha, (15) Vaman, (16) Parasuram, (17) Vyas, (18) Rama, (19) Balaram, (20) Sri Krishna, (21) Buddha, and (22) Kalki, Who were merciful enough to manifest Their appearances in different ages for the welfare of humanity, Vyasdev, emphatically distinguishes **Sri Krishna, as the Supreme Godhead Himself**. All the rest are only His partial Manifestations and secondary incarnations, either in part (*Amsa*), or in part of part (*Kala*)³² **But Sri Krishna is not an Avatār, He is Avatārī Himself, the very Fountain source of all**

31 एते चांशकला पुस्तकान् भगवान् स्वयम् ।

इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥ भा १।३।२८

32 भागस्त्वर्धं तदर्धञ्च अश इत्यभिधीयते । तदध कुलमाख्यात कला तस्याधमुच्यते ॥ तदर्धं शक्तिराख्याता आवेश स्यात्तदर्धक । एव चतु षष्टिभागैरवतारा परात्मन ॥

the Avatāras from Whom the various Manifestations originate He is the Eternal Reality Who reveals Himself to us in the three aspects as 'Brahman', 'Paramatma' and 'Bhagavan'

"The *Tattva* which the knowers of reality declare as '*Advayajñān*' is expressed by the designation of 'Brahman', 'Paramatma' and 'Bhagavan' "33

The above Sloka gives a beautiful exposition of the Absolute Reality, summarising all the philosophical conceptions of the various religions of the world. All the notions of the world about the Absolute Truth find its place in this exposition. The Ultimate Reality or *Tattva* is spoken of as *Advayajñān*. Very often, the term '*Advayajñān*' is confused with the *Nirguna Advaita Tattva* or the Attributeless Brahman of the monistic school. The word '*Advaya*', i e , one without a second or Sole, is used only in the sense that there is no other second entity equal or superior to that of the Supreme Lord. The word '*Advaya*' never denies the existence of other entities, as many often misunderstand. Though the Reality is termed by the word '*Indivisible Knowledge*', It reveals to Its different votaries, in different ways, according to the particular capacity of realisation they possess, viz , these three Aspects as 'Brahman', 'Paramatma' and 'Bhagavan'. These Revelations are not to be confused as entirely independent objects, but as aspects of the One and the Same Reality. The above described variation, in their realisation, is due to the difference in their angle of vision, caused by the divergent methods, adopted by the votaries, and in the degree of surrender, they offer to the Supreme Reality.

33 वदति तत्तत्त्वविदस्तत्त्व यज्ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥ भा १।२।११

The first of these three Aspects of Revelation, *viz*, Brahman is in fact the unqualified (*Nirvishesh*), and imperfect (*Asam-yak*) Manifestation of Bhagavan, Who is the most perfect Person, in Whom all the qualities are most perfectly developed. Bhagavan is abundantly qualified with an infinite number, of most auspicious and perfect Attributes. In Bhagavan, we experience a full display of all the *Saktis*, or energies, but in Brahman they remain only in a potential state. Brahman in other words, is the philosophical Absolute, in which the various attributes and powers, remain undifferentiated. Hence, the Attributeless Brahman of the Upanishads, is an incomplete or Imperfect Manifestation (*Asamyak Avirbhav*), of the Absolute Divinity. Brahma Samhita describes this Aspect, of the Supreme Divinity, as His Bodily Effulgence. "I worship Govinda, the Primeval Lord, Whose effulgence is the source, of the non-differentiated Brahman, mentioned in the Upanishads, being differentiated from the infinity of glories, of the mundane universe, and Who appears as the Indivisible, Infinite and Limitless Truth"³⁴

Srimad Bhagavad-Gita adds to the same issue thus — "I am, indeed, the Mainstay of Brahman, and the very ground of immortality. I am also the basis of the eternal religion, and of perpetual Divine Bliss"³⁵. Brahman is the ultimate goal of all *Jnanis*.

34 यस्य प्रभाप्रभवतो जगदण्डकोटिकोटिष्वशेषवसुधादि विभूतिभिन्नम् ।

तद्ब्रह्म निष्कलमनन्तमशेषभूत गोविन्दमादिपुरुष तमह भजामि ॥ ब्र स ५।४०

35 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकात्मिकस्य च ॥ गी १४।२७

Paramatma, the second Aspect of Divine Manifestation, is more qualified than Brahman, the first one. But when compared with Bhagavan, this Aspect is only a Partial (*Amsik*) Manifestation, having relation chiefly to *Maya Sakti*, and *Jiva Sakti*. Paramatma remains as the Immanent Lord, both in the unconscious material universe, as well as in the conscious Jiva souls, who are numerically infinite. It is Paramatma, Who looks after the functions of creation, preservation, and dissolution of the infinite number of worlds, in various aspects, and He is the regulator of both the individual Jiva, and the collective world. Paramatma is the ultimate goal, of all the *Ashtanga Yogis*.

Bhagavan represents the highest, in the long list of the countless, Divine Manifestations. He is realised as a Person, with Whom is associated, distinctive features, potencies, attributes, abodes, and entourage in the company of His internal energy. In Bhagavan, there is a direct, and full display of His *Antaranga Svarup Sakti*. The other two *Saktis*, *Bahiranga Maya Sakti*, and the *Tatastha Jiva Sakti*, are displayed indirectly, through the medium of His Partial Aspect Paramatma. Bhagavan is the possessor of all *Saktis*—the *Sarva Saktiman*, the *summum bonum* of Bhaktas. The word 'Bhagavan' is defined thus —

"He is a Person, in Whom the six Divine Qualities of *Aisvarya*—majesty, or special power to attract, and bring under control all sentient and insentient alike, *Virya*—prowess or an unusual and miraculous influence, resembling precious gems, magic spells, etc ,

that could win over any power, on the face of the earth, *Yasas*—name and fame or an incomparable reputation, arising from various excellent qualities of body, mind, and speech, *Sri*—prosperity, all kinds of wealth, *Jnan*—knowledge, such as omniscience, and *Vairagya*—dispassion or non-attachment to the objects, of the material world, in short, absolute freedom from *Bahiranga Maya Sakti*, are developed in the fullest degree Bhagavan is entirely free, from any influence of the material attributes, such as *Sattva*, *Rajas* and *Tamas*. These *Gunas* or attributes are due to the influence of His *Bahiranga Maya Sakti*. Since she, being subservient to Him, is unable to exercise any influence on her Lord. As such, Bhagavan is above all these material attributes. The various qualities, that the Sastras attribute to Him, are all of Divine Essence "36

"The nature of the Attributes of Sri Hari, is such that it compels, even great sages, who delight in themselves, and who are dispassionate to the core, to render loving selfless services to the Lord "37

The principles and virtues described in the three Aspects, *viz*, Brahman, Paramatma, and Bhagavan, can be realised, in their most perfect and infinite development, in the Personality of Bhagavan Sri Krishna. Hence, Srimad Bhagavata, Sri Brahma Samhita, Srimad Bhagavad-Gita, and a host of Sastras unanimously and unambiguously, declare Sri Krishna as the Absolute Godhead, in Whom all other Aspects, are fully identified

36 ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसि श्रियः ।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीदृज्ज्ञाना ॥ वि पु

37. आत्मारामाश्च मुनयो निर्द्वन्धा अप्युत्क्रमे ।

कुर्वन्त्यहेतुकी भक्तिमित्थम्भूतगुणो हरिः ॥ भा १।७।१०

“The Indivisible Knowledge alone, is the Eternal Truth It is the Sublime Truth, beyond the jurisdiction of mundane qualities, the fullest entity in Himself, all-pervading, and void of transformation (this illustrates the unqualified Aspect, Brahman) The same Truth is immanent, in all the Jivas, and unaffected by the events of the world (this explains Param-atma,—the Partial Aspect) The most perfect status, of Indivisible Knowledge is Bhagavan The wise call Him by the Name ‘Vaasudev’, He being the Son of Sri Vasudev ”³⁸

Many hold the view, that the Absolute Truth, or Knowledge is an abstract one, void of any Form, Power, Name, Attributes, Activities, etc This statement, though popular amongst the classes, to a great extent, and into the masses to some extent, is not well founded, on the authority of the Sastras It is merely one-sided interpretation, of the texts of the Sastras Puranas declare Him as Infinitely Powerful His energies are inscrutable, and beyond the reach of human thought and reason, and they are capable of performing, most impossible effects These energies are not concocted things or imaginary objects They are of the essence of the Lord They are inseparable entities, but the Lord in His infinite power, transcends all of them

**Sri Krishna—
The fountainhead
of all potencies**

“*Saktis* of Sri Vishnu are of three kinds They are (1) *Para Sakti* (*Chit Sakti*), (2) *Kshetragna* (*Jiva Sakti*), and (3) *Avidya* (*Maya Sakti*) ”³⁹

38 ज्ञान विशुद्ध परमाथमेकमनन्तर त्वदहिब्रह्म सत्यम् ।

प्रत्यक् प्रशान्त भगवच्छब्दसज्ञ यद्वासुदेव कवयो वदन्ति ॥ भा ५।१२।११

39 विष्णुशक्ति परा प्रोक्ता क्षेत्रज्ञाख्या तथा परा ।

अविद्या कर्मसंज्ञाया तृतीया शक्तिरिष्यते ॥ वि पु ६।१।६०

The *Para Sakti* is otherwise, known, as *Svarup* or *Antaranga Sakti*, *Maya Sakti* is understood otherwise, as *Bahiranga Sakti*, and the *Jiva Sakti* as *Tatastha* or *Marginal Sakti*

The *Svarup Sakti* is again classified in three different aspects as *Sandhini*, *Samvit* and *Hladini Saktis*. In her *Sat* aspect, she is *Sandhini*. This *Sandhini Sakti* is the energy of the existence of all. In her *Chit* aspect, she is known as *Samvit*, the energy of self-enlightening knowledge. This is the energy, that helps the promotion of knowledge. In her *Ananda* aspect, she is *Hladini*, the delight imparting energy. It is by the influence of this energy, delight is experienced. *Svarup Sakti* is concerned, directly with all the activities, and expansions in the Divine Realm. *Maya Sakti* causes the creation, sustenance, and dissolution of the phenomenal world, and *Jiva Sakti* is bringing out, infinite number of Jivas, which are the expressions of the *Tatastha* or *Jiva Sakti* of Bhagavan.

Of these three *Saktis*, the *Hladini Sakti* is the most important. She transcends the other two. Sri Radhika, Who is the eternal consort, and the most favourite of all the devotees of Bhagavan Sri Krishna, is represented, as the highest Manifestation of the *Hladini Sakti*.⁴⁰ Sri Radhika has attained the most sublime stage of *Mahabhav*,⁴¹ which is unattainable to any other devotee. Application of material attributes to Sri Radhika, the Invariable Embodiment of *Prem Bhakti*, is the outcome of sheer ignorance, absence of proper understanding, of Her Real Person-

40 गोविदानन्दीनी, राधा, गोविन्दमोहिनी ।

गोविन्दसवस्व, सवका ताशिरोमणि ॥ चै च आ ४।८२

41 महाभावस्वरूपा श्रीराधा ठाकुराणी । सवगुणखानि कृष्णका ताशिरोमणि ॥ , ६९
तयोरप्युभयोमध्ये राधिका सवधाधिका । महाभावस्वरूपेय गुणैरतिवरीयसी ।।

ality Without the least distinction of any classification of sex, Sri Radha and Sri Krishna as *Sakti* and *Saktiman* (Possessor of *Sakti*) are identical *Sakti* is inseparable from her Possessor, as noted in the case of fire, and its burning capacity In fact, *Sakti* and *Saktiman* are not altogether, two different Personalities They are One and the Same, Indivisible Truth, manifested as the Divine Couple, out of the inconceivable potency of the Lord, for giving fillip to the Transcendental Sportive Activities

"The chief of the Gopis is Sri Radha, the Consort of Sri Krishna, in Glory and on Earth 'Radha' means adoration or Love-Devotion Sri Radha is the Embodied Manifestation of Sri Krishna's Love-Principle, the Energy of His Soul, the Principle of Sri Krishna, which sets His Love in motion **Radha is inside of Krishna as His Principle of Love-Energy, and She is outside of Krishna, as the Embodiment of that Principle Radha is the first Active Principle of Nature, the Active Love Principle, which unconsciously gives birth, to creation and pervades it as the purest spiritual energy Like Krishna, She is above, and out of reach of the creative Cardinal Attributes Krishna is the Soul Radha is the Heart-Soul and Her eight other companions are the eight chief devotional aspects, and the other Gopis the inclinations and minor attributes of Her Ensouled mind Radha and Her chief companions are Krishna's chief companions in Golok They came with Him in glory and were born in Vrindavan as Gopis Other Gopis, who were in the *Rasa* dance, were manifestations of Vedic hymns, and truths which are entities in nature, the form-centres of Nature's purest sentiments and conceptions Other Gopis were manifestations of goddesses, the Presiding Deities of Nature's spiritual forces, and attributes, while others were manifesta-**

tions, of some of the highest illuminated male saints (Rishis), who had prayed for ages and ages, in every birth to serve the Lord personally, with the tender devotion of a loving woman *The love of these Gopis for Sri Krishna was absolutely selfless They loved Him for the sake of the spontaneous, causeless love they felt for Him and Which His Personality inspired in them, for Sri Krishna was that causeless Love Itself* The Rasa dance represented the vibrations of the Soul-absorbed Mind, vibrations which filled the universe, with the nectar of Bliss, and destroyed its Karma of a whole Kalpa, the Karma which formed its Prarabdha for the time ”*

“Sri Krishna danced separately with each Gopi Each Gopi has Her Own Krishna beside Her One Krishna became as many as there were Gopis and yet It was the Selfsame Krishna One Soul played like so many Souls with so many hearts and yet the hearts saw but One Soul Each Gopi saw Her Own Krishna and was unconscious of any other, as she danced, absorbed in that Sri Krishna, round and round, arms round necks, eyes into eyes, all forgetting, the world forgot, round and round in the whirl of ecstasy, afloat on the waves of Love, that is Bliss—round and round, the Lover and the Loved, the Little Soul twining round the Great Soul, the Great Soul pouring Its Nectar into the Little Soul ”*

“Ignorant writers and prudish religionists of the West, have dared to call this Gopi Lila of Sri Krishna, as shocking to all religious sense, in the face of the fact, that three hundred and odd millions of Hindus of the present day and myriads of millions of Hindus of the past, whose giant intellect and all-towering height of spirituality, the world of today are beginning

* Extracts from Sri Krishna—The Lord of Love

to wonder at—call this *Lila* the most Transcendental of all the Divine Deeds, that have ever been performed on the face of the globe According to these, little critics of the greatest Avatar of the Supreme Deity, that Supreme Deity cannot possess any other sentiments of love than those of a Father and a Saviour, that God ought not to feel or show the love of a husband for his wife or of a lover for his lady love If this be the fact, will they answer the question as to whence has man got these sentiments, if not from his Maker, of Whom he is but an imperfect image? Whence has he got them if not from the Source of Creation itself of which he is such a tiny part and product? This denial to God of the possession of a lover's sentiment, implies an impertinence, which God alone, out of His infinite affection for His creatures, can pardon It only betrays the dense ignorance of these critics in regard to the origin and laws of creation and of the relations of creation with its Creator ”*

“Nature (creation) is the materialised Will-force of God The Will-force of God, is a reflection of God Himself—the objectified phases of the semblance of manifoldness of the Absolute One God is the Husband and the Energy of His Will, Nature is His Wife God is the Lover and Nature is His Lady-Love By His All-Pervading essence the only support and sustenance of Nature, He clasps His Lady-Love to His bosom and dances with Her to the intricate steps of the music of Her Laws This is the Rasa dance in the aggregate, the Rasa dance that is being performed every moment within Nature, though hidden from our outlooking physical vision What is true of the Great Universe is also true of its miniature, man Within our heart of heart, is the forest of Vrindavan, in which the microscopic blue

* Extracts from Sri Krishna—The Lord of Love

river of Love—Yamuna, flows, lapping with thrills of joy, the bank of the bowery lawn where Sri Krishna—our Soul—with His Gopis—on ensouled mental aspirations—is performing His ever-favourite, never-ending *Rasa* dance. And we are unconscious of it all, because of our mind's outer ken is employed outside of us with outer objects. If we can withdraw the mind's vision from outwards and direct it into the depth of our heart, then will belief come in the *Rasa* dance of Krishna, with its practical realisation. *We are then of Vraja and each of us, of the enlightened inner eye, a dancing Gopi—male or female, whatever we may be externally, it matters not. We are all Gopis, human-male or human-female, we are all spiritually feminine, for Sri Krishna alone is the One Male and we all, particles of Nature, are all female. We are all the lady-loves, the brides and wives of our One Husband, Lover and Beloved—Sri Krishna.* In the working out of the ever-beneficial laws of Inner Nature—the laws that throb for the weal of mankind—this innermost performance of Nature's constant *Rasa* dance, with Her Lord is reflected for a time, upon Her outer surface to fill outer Nature, and mankind with the ecstasy of its supermost spirituality, the blessing of the Absolute Love”*

The conception of all these inherent *Saktis*, establishes beyond any doubt that the Absolute Truth, that is known by the word ‘Bhagavan’ is a Perfect Person. He is not a Formless Entity as many depict. He is a Person in Whom infinite attributes, and energies inseparably exist. In many places of our Sastras, words, such as *Ananda Ghan*, *Rasa Ghan*, etc., are freely used in association with the Personality of Bhagavan. The importance of these words can never be ignored. They make us understand, that Bhaga-

* Extracts from ‘Sri Krishna—The Lord of Love’

van is a Person, possessing a Murti, or a Form of His Own Since we are in the habit of measuring every object, that is placed before us, and our experience of Divine Objects, are insignificantly poor, our ideas of this Personality of the Lord are mostly erroneous The very idea of a Murti, or Form of the Lord, throws us in a whirlpool of thoughts, and confusions suggestive of materialistic speculations Almost all these efforts, end like those of 'attempting to milk rams' This Form of the Lord, is not to be understood, as something gross, like that of the material body of human beings The Body of Bhagavan is non-phenomenal *This Body consist entirely of pure Existence, Knowledge and Bliss as such It is always spoken of as 'Satchidananda Vıgrah'* *This Body is not essentially different from His Being* In Bhagavan, there is no such difference of an organic body and a soul, as in the case of human beings *His Being and His Body are One and the Same* The Sastras declare that the Body of the Lord is like that of a human being The similarity that they speak, is only in respect of the form and not of the ingredients The Sastras in certain places, speak of Him as Formless *This statement is only to deny the presence of a material body or material senses in Him* The same Sastras too, dilate on the beauty of Lord's Form to a great length taking minutely each and every limb one after another Do they expound contradictory theories and increase confusions in the minds of ignorant men? No, never They with all emphasis, establish the existence of the self-existing natural Form of the Lord which is of a purely Divine stuff The Lord is not subject to any change as we notice in the case of material objects, but due to His inconceivable power, He is capable of adopting any type or any number of Forms as He pleases The Ascension and Descension of Bhagavan is merely actuated by His free will This

Divine Form of the Lord is no doubt unthinkable to the materially minded. It is a matter of realisation and not one of argument. Persons who are guided by dry empirical reasonings, fail to understand this conception of a Transcendental Personality. These barren intellectualists, sublimely unconscious of their own limitations, of their profound incapacity and unwillingness to fathom even the simplest problem presented to them, talk nowadays, as if they are gifted with an inexhaustible fund of impenetrating reason. They boldly come forward with their assertion that they can accept nothing, let it be of any source, that is not passed through the crucible of their reason and acknowledge no scriptures, however authentic they may be, or the sound sayings of eminent saints. Some one has spoken of this mistaken notion in the following Sloka very impressively

“Gems lie littered at the feet and glass adorns a crown. None but the ignorant confounds the two and thinks the glass to be a gem and the gems, glass. To a wise person, glass will always be glass and a gem always a gem.”⁴²

Between the sound reasonings based on practical realisations found in the infallible Sastras of our noble religion *Sanatan Dharma* and the conclusions of barren empiricists, guided by the understandings and experiences of the deceptive senses of man, who is liable to fall a victim to manifold errors, the relation has all along been that of the gem and the glass, deceptive to the ignorant but clear to any one not blinded by vain and unwarranted pretensions. The conclusions of empiric wisdom, however convincing they

42 मणिर्लुठति पादेषु काचो मुकुटशोभन ।

मोहाच्च विभ्रमेच्चित्त काच काचो मणिर्मणि ॥

be on the surface, are only mere expressions of half-truths and untruths

These empiric scholars are under the impression that when the Absolute wishes to make His Manifestation into this world, He does so by Himself entering into a body made of flesh, blood and bones For the sake of understanding they thus use the word incarnation for such Divine Manifestations This conclusion is entirely baseless and is due to the absence of a proper conception regarding the Nature and Potentialities of the Divine Lord In Srimad Bhagavad-Gita, Sri Krishna Himself throws proper light on this issue

“Persons actuated by extreme ignorance disregard My Human Form as they are utterly oblivious of My true Supreme Nature and of the fact that I am the Supreme Lord of the universe”⁴³

43 अवजानन्ति मा मूढा मानुषीं तनुमाश्रितम् ।

पर भावमजानन्तो मम भूतमहेश्वरम् ॥ गी ९।११

ननु च, सत्यम्, अनन्तकोटीब्रह्माण्डव्यापी सच्चिदानन्दविग्रह कारणाणवशात्, महापुरुष स्वप्रकृत्या जगत् सृजतीति य प्रसिद्धं स एव हि भवान्, किन्तु वसुदेव सूनोस्तत्रैव मानुषीं तनुरित्येतदशेनैव केचित्तव निर्कर्षं वदतीत्यत आह—अवजानन्तीति । मम मनुष्यास्तनोरस्या पर भाव कारणाणवशादिमहापुरुषात्सिद्ध्योऽप्युत्कृष्ट स्वरूपम् अजानन्त एव ते । कीदृशम् ? भूत सत्यं यद्ब्रह्म, तच्च तमहेश्वरश्चेति, तन्महेश्वरपद सत्यान्तरव्यावर्तकमत्र ज्ञेयम्—“मुक्तो क्षमादावृते भूतम्” इत्यमरः । “तमेकगोविन्द सच्चिदानन्दविग्रहं ब्रूदावनसुरभूरुहभावनासीनं सततं न मरुद्गणोऽहं परमया स्तुत्या तोषयामि” इति श्रुते, “नराकृतिं परब्रह्म” इति स्मृतेश्च, ममास्या मनुष्यास्तनो सच्चिदानन्दमयत्वं मदभिज्ञमैकैस्त्वयते एव, तथा सवब्रह्माण्डव्यापित्वञ्च बाल्ये ममात्रा श्रीयशोदया दृष्टमेव, यद्वा, मानुषीं तनुमेव विशिनष्टि—परम् उत्कृष्टं भावं सत्तां विशुद्धं सत्त्वं सच्चिदानन्दस्वरूपमित्यथ, —“भाव सत्ता स्वभावाभिप्रायः” इत्यमरः । पर भावमपि विशिनष्टि—मम भूतमहेश्वरं मम सृज्यानि भूतानि ये ब्रह्माद्यास्तेषामपि महान्तमीश्वरम् । तस्माज्जीवस्येव मम परमेश्वरस्य तनुन भिन्ना, तनुरेवाहं, अहमेव तनुः, साक्षाद् ब्रह्मेव—“शाब्दं ब्रह्म दधद्गु” इति मदभिज्ञं शुकोक्तैरिति भवाद्वैश्वस्तु विश्वस्यतामिति भावः ॥सा व

A great saint of the modern age from Bengal has interpreted the above Sloka in a simple and inspiring manner, the free rendering of which is as follows —

“My Real and Eternal Form which is grossly misunderstood by persons under the influence of sheer ignorance is invariably of Sat (existence), Chit (knowledge), and Ananda (bliss) My energies do function in accordance with My Own Will and Grace But, I remain unconcerned with all their actions Whenever I wish, I make Myself visible to the mundane world This act is carried out through the operation of My internal potency and mainly guided by My own compassion to the fallen souls My energy being subservient to Me, cannot have any influence over Me I am fully beyond the ken of any material nature or law I am Omnipotent and Self Effulgent My Own Will is the cause of My coming to the world No other power is capable of inducing Me for such a Manifestation Those who are quite ignorant of My eternal nature and Personality associate Me with various mundane attributes My Supreme Personality resembles a human form, but it is wholly non phenomenal It is a most Beautiful Form of Eternal Adolescence and of a Medium Stature These ignorant persons suppose this Eternal Form of Mine to be mortal one, subject to the influence of Maya or My illusory potency ”

The scriptures describe the Form of the Lord sometimes as two-handed and sometimes as four-handed, etc , and as possessing various limbs and organs like head, eyes, feet, etc In fact, the various Forms manifested by the Lord are all eternal and co-exist in Him Of all the Forms manifested by the Lord, the two handed one with a wonderful flute in His hands is the best and most beautiful

The various Attributes of Bhagavan explained in the Sastras are not imposed upon Him from outside

**Sri Krishna—
His Divine
Attributes**

They are on the other hand invariable aspects of His Own Self and as such they are all His inherent Attributes. These Attributes can be summarised thus —(1) Capacity to pervade in and over all objects and places, (2) capacity for self-manifestation, (3) capacity to be above the gross and subtle bodies, (4) capacity for not being subject to transformations or changes, such as birth, existence, growth, transformation, decay and destruction, (5) capacity to be invisible to mortal eyes, and (6) capacity to be above mundane influence in matters, such as birth, form and action

From the innumerable unambiguous texts of the various Sastras one can without any difficulty understand the true Nature and Personality of Bhagavan and how He is fully identified with the Personality of Sri Krishna, Who is not merely an *Avatar* alone, as many understand, but the *Avatari* Himself—the Absolute-Par-Excellence. To deal with all these minute details in course of this brief narration is impossible

“Sri Krishna Who is known as Govinda is the Supreme Godhead. He has a Body formed of All-Existence, Knowledge and Bliss. He is the Beginningless and yet the Origin of all and He is the Cause of all causes”⁴⁴

The Manifestations or the *Avatars* of Sri Krishna are innumerable like the waves of an ocean. They are mainly grouped under six heads. (1) Purushava-

44 ईश्वर परम कृष्ण सच्चिदानन्दविग्रह ।

अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥ ब्र स ५।१

taras, (2) Gunavataras, (3) Līlavataras, (4) Manvantaravataras, (5) Yugavataras, and (6) Saktyavesavataras

Though categorically there is no difference between the various *Avataras* of the Lord, yet **Sri Krishna is superior to all the others, inasmuch as there are certain special qualities noticed in Him which are in excess over those mentioned in His Avataras of the above six categories**

This difference is not to be treated from a material point of superiority and inferiority complexes. Any such discrimination of a mundane nature would be a blasphemous commission of a grave offence against the Lord. The consequences of such offences are nothing but total doom.

The qualities of the Supreme Lord Sri Krishna are innumerable. These qualities as experienced and expressed by his favourite devotees are summarised into sixty-four ⁴⁵

45 अयं नेता सुरम्याङ्ग सवसल्लक्षणावित ।

रुचिरस्तेजसा युक्तो बलीयान् वयसान्वित ॥

भ र सि २।१।७-४४, २।१।४५-२१७

(१) सुरम्याङ्ग Possessing a charming body, (२) सवसल्लक्षणावित Possessed of all the excellent characteristics, (३) रुचिर Radiant, (४) तेजसा युक्त Heroic and shining, (५) बलीयान् Strong, (६) वयसान्वित Youthful, (७) विविधाद्भुतभाषावित Acquainted with many and strange languages, (८) सत्यवाक्य Truthful, (९) प्रियवद Capable of pleasant speech, (१०) वाक्दूक Eloquent, (११) सुपाण्डित्य Learned and wise, (१२) बुद्धिमान् Intelligent, (१३) प्रतिभावित Possessed of genius, (१४) विदग्ध Crafty, (१५) चतुर Ingenious, (१६) दक्ष Dexterous and quick, (१७) कृतज्ञ Grateful, (१८) सुदृढव्रत Resolute,

Sri Krishna stands distinguished from other Avatars by virtue of His Madhurya or Sweetness

He is an Ocean of Transcendental Pastimes in which inexhaustible waves of *Lilas* keep the devotees drowned in extreme wonder and enchantment. The marvellous raptures those sports create in the hearts of the devotees, are beyond the capacity of expression. There is no vocabulary in

(१९) देशकालसुपात्रः Possessing a knowledge of fit time, place and object or considerate to circumstances, place, time and person, (२०) शास्त्रचक्षुः Acting according to the Sastra, adept in Sastric lore, (२१) शुचि Pure and purifying, (२२) वशी Self-controlled, (२३) स्थिर Steadfast, (२४) दान्त Capable of tolerating unbearable suffering, (२५) क्षमाशील Forgiving, (२६) गम्भीर Profound, (२७) धृतिमान् Contented and placid, (२८) सम Equable, (२९) वदान्य Liberal in gift, (३०) धार्मिक Dutiful, (३१) शूर Brave, (३२) करुण Compassionate, (३३) मान्यमानकृत् Respectful, (३४) दक्षिण Amiable and well behaved, (३५) विनयी Humble, (३६) ह्रीमान् Modest, (३७) शरणागतपालक Protector of devotees, (३८) सुखी Happy, (३९) भक्तसुहृद् Friend of the devotee, (४०) प्रेमवश्य Controllable by love, (४१) सर्वशुभकर Beneficent to all, (४२) प्रतापी Subjugator of enemies (४३) कीर्तिमान् Famous, (४४) रक्तलोक Popular, (४५) साधुसमाश्रय Partial to the good refuge to the good and virtuous, (४६) नारीगणमनोहारी Enchanter of women, (४७) सर्वोपाध्य Pre eminently adorable, worshipped by all, (४८) समृद्धिमान् Prosperous, (४९) वरीयान् The Pre eminent, (५०) ईश्वर Independent and supreme

The above fifty qualities are present in the human beings to a very limited extent

(५१) सदास्वरूपसंप्राप्त Unconditioned, (५२) सर्वज्ञ Omniscient, (५३) नित्यनूतन Evernew, (५४) सच्चिदानन्दसाद्राज्यः Having self existent, self conscious, blissful compact form, (५५) सर्वसिद्धिनिषेधित Possessed of all powers and perfection

human, celestial or in any other language that can do full justice to this soul-captivating Sportive Activities of the Lord Uddhav speaks thus in Brihad Vaman Purana —“Let the most delightful Sportive Deeds of Sri Narayana, the Lord of Lakshmi, and His innu-

The above fifty five qualities are present in Brahma, Siva, etc , in a greater degree than in human beings, but to a far lesser extent than in Bhagavan Himself

(५६) अविचि त्यमहाशक्ति Possessed of infinite and indescribable powers, (५७) कोटिब्रह्माण्डविग्रह Holder of infinite universes and possessing crores of Forms in the universe, (५८) अवतारावली-बीजम् The seed of all Descents, (५९) हतारिगतिदायक Giver of salvation or *Mukti* to enemies killed, (६०) आत्मारामगणाकर्षी Embodiment of attraction to multitudes of liberated souls

All the above sixty qualities are present in a perfect form in Sri Narayana and other important Avataras of the Lord

(६१) सर्वाद्भुतचमत्कार लीलकल्लोलवारिधि An ocean of the most wonderful and captivating pastimes, (६२) अतुल्यमधुरप्रेममण्डितप्रियमण्डल Ever encircled by a host of devotees proficient in their incomparable, confidential loving service to Him (६३) त्रिज गन्मानसाकर्षिमुखलीलकूजित Wonderful Flutist Who attracts the mind of the inhabitants of all the three worlds, by the melodious music of His Flute, (६४) असमानोर्ध्वरूपश्रीविस्मापित चराचर Unequally sweet and marvellously Beautiful Form that not only attracts both movables and immovables but also enchants Him

All the above sixty-four Divine Qualities are present in their most perfectly developed condition in Sri Krishna The Divine Qualities of Sri Krishna, as we have already read, are infinite in number They are never exhausted and none can comprehend the limit of such virtues These Qualities or Gunas are not Prakrita or phenomenal

merable Manifestations appear in my heart, but the wonderful *Rasa* dance which enchants even the heart of my Master Sri Krishna, the Lord of Dvaraka is indeed marvellously bewitching to me”⁴⁶

Sri Krishna manifests His Sports in His three Eternal Abodes of Dvaraka, Mathura, and Vrindavan. Sri Krishna's Manifestation is full in Dvaraka, fuller in Mathura, and fullest in Vrindavan, from the point of *Madhurya Rasasvada*. Leaving Vrindavan, He never resides in any other place. Vrindavan is the most favourite Sporting Land of Sri Krishna.⁴⁷

“Sri Krishna being All-Love, He knows nothing but Love, gives and accepts nothing but Love, acts nothing but Love, breathes nothing but Love, speaks nothing but Love. Sri Krishna is Love itself, the Love that destroys all distance, the Love that draws the Lover and the Loved closest to each other. It knows no ceremony, knows no formal respect. It knows no motive. Love is its own cause, motive, and satisfaction. Divinity demands our reverence and inspires us with awe. Despite its strong attraction, we can but adore it from a distance, we cannot approach it too near. But **Love draws us to its bosom and holds us close. Love is a master and Love is a slave. It knows no barrier, sees no faults—nay, sees virtue in faults.** It responds to its own clear call or vibrates to the voice of its own inspiration and blesses its own creation with greater gifts of its own wealth. In the four kinds of *Bhakti*, viz., *Dasya*, *Sakhya*, *Vatsalya*, and *Madhurya*, the last, i.e., the

46 परिस्फुरतु सुन्दर चरित्रमत्र लक्ष्मीपतेस्तथा भुवननन्दिनस्तदवतारवृन्दस्य च ।
हरेरपि चमत्कृतिप्रकरवधनं किन्तु मे विभर्ति हृदि विस्मय कमपि रासलीलारम ॥

47 त्रैलोक्ये पृथिवी धन्या यत्र वृन्दावनपुरी ।
तथापि गोपिका पार्थ यत्र राधाभिषा मम ॥ आदि पु
बृ वा पु भ र सि २।१।२१०

feeling of a loving wife to her lord sums up the essence of all the foregoing three feelings. It is the highest and tenderest feeling of devotion. **The true wife is the servant, friend, mother, and lover of her husband. She is his slave, equal, and superior by virtue of her all-surrendering love. Every form of pure love is self-surrender. The love that knows no surrender or sacrifice is a mockery. It mocks itself more than its object, for sacrifice is its chief test and best expression. Love that only loves, if loved, is pure selfishness. It is self-deception. But the Love that loves for its own sake and is the fullest satisfaction in itself, the love that loves whoever or whatever its object loves, is the Love Absolute that Sri Krishna is. The human soul that develops it, binds Sri Krishna thereby and holds Him its prisoner for good. When that Love develops the tenderness of a loving wife, it captivates the Heart of hearts, and entrances the Soul of souls —Sri Krishna ”**

“Those Sadhus who have fixed their hearts and minds in Me and who share others’ woe as if it were their own, win Me over through loving devotion like a chaste and virtuous wife loyally devoted to her equally dutiful and devoted husband”^{47 1} **The tie of relationship that is existing between a paramour and his sweetheart goes a step further than the one that is explained in the above para. It trespasses all the social barriers conventional formalities, obligatory responsibilities, reverence, conservatism, and the like, and wends its way straight to an unfathomably deep pool of free and refined love. This feeling finds a beautiful expression in the following Sloka —“A married woman, having her husband, who loves her paramour though engrossed in her household duties**

47 1 मयि निबद्धहृदया साधव समदर्शना ।

वशीकुर्वति मा भक्त्या सखिय सत्पति यथा ॥ भा ९।४।६६

enjoys in the heart of her heart the raptures of ever new union with the latter"^{47 2} The intensity of feelings for her paramour knows no limits because it is something inexplicable that she has fallen in love with in her paramour and that too when the object of her carnal love, i.e., her husband is living by her side. She loves the paramour in spite of herself. The course of illicit love is very strange. Love is said to be blind, but illicit love is definitely blind. Its ways are crooked. She always feels in her heart thus "How much more beneficial would it have been if this thorn of her husband were removed to pave the way for her paramour in the house, so that she could serve him with her mind, soul, and body." In majority of cases, to an unbiassed person it is seen that the paramour is far inferior to her husband, in such points as looks, physique, wealth, etc., but she is under the uncontrollable spell of that blind and intense carnal love which considers no risk too great for meeting the object of her love, because the chances of meeting are few and far between. So every meeting becomes a novelty to her, as it involves many escapades, escalades and even hair-breadth escapes to surmount. All the incidents of her meeting with him, remain fresh in her memory for a long time than in the case of her first meeting with her husband. **The intensity of the feeling of love though it is illicit, is uncontrollable. Similarly a devotee practising the loving devotion to Sri Krishna though apparently engrossed in worldly activities is secretly in the innermost recess of his heart harbouring an intense feeling of Divine Love to Sri Krishna and continues to taste the ever new luscious sweetness of ever fresh intercourse or communion with his Beloved Sri Krishna without any external show of the same**

47 2 परव्यसनिनी नारी व्यग्रापि गृहमसु ।

तमेवास्वः।दयत्य तर्नैवसगरसायनम् ॥ चै च म १।२११

He is always surrounded by a host of loving devotees, the depth of whose feelings fail to find an analogy elsewhere "O most loving One! When You go away in the day-time to the pasture lands of Vraja, we are utterly deprived of Your sight To us those moments of separation are more than an aeon and when once again after Your return at the end of the day we see You and satiate our yearning by feasting upon Your bewitching Face, beautified with the flowing curls of hair, we cannot bear to lose sight of You even for a fraction of a second Our impatience reaches its climax and we take the creator Brahma to be a dull-witted person for providing us with eyelids that deprive us of Your sight by their constant twinklings" 48

"O Destroyer of the demon Agha! By Your charming company, many of those memorable moonlit nights rolled on, as the twinkling of an eye, but alas! Now afflicted as we are, by the pangs of Your separation even a fraction of a moment, appears as more than an age" 49

The soul-maddening powers of the wonderful Flute of Sri Krishna is the popular subject, that is much discussed in diverse ways Who, in India has never heard of the enchanting results of this mysterious instrument? "When Sri Krishna plays on the Flute in His original, varied, and soul-captivating tunes, great gods like Indra, Siva, Brahma, and many others like Skanda, Katyayani, Ganes, etc, listen to

48 अटति यद् भवानहि काननं श्रुदिर्युगायते त्वामपश्यताम्।
कुटिलकुतलं श्रीमुखं न ते जड उदीक्षता पद्मकृद् दृशाम् ॥ भा १०।३।१।१५

49 ब्रह्मरात्रिततिरप्यघशत्रो ! सा क्षणार्धवदगात्तव सङ्गे ।
हा क्षणार्धमपि ब्रह्मविकाना ब्रह्मरात्रिततिवद्विरहेऽभूत् ॥ भर सि २।१।२२

them with their heads and hearts full of reverence Though, they are all experts—nay, even founders in various tunes, rhythm, etc., they get confused over the new types of tunes and their melodies”⁵⁰

To speak on the glories of this enchanting and favourite instrument of Sri Krishna, is like a pigmy's attempts, aspiring after the moon The melodious sound of this Flute wrought inexpressible and unimaginable wonders in the hearts of sages like Sanak, Sanandan, etc Their meditation was greatly disturbed, their minds being completely captured by the sound The movements of the clouds high up in the sky became arrested, Narada with his celebrated '*Tumburu*' was overtaken repeatedly by ineffable joy and never-ending surprise Brahma was astounded beyond measure for words to express, it swelled eagerness in the heart of the King Bali with accompanying restlessness, and the great Lord Anantadev shook His Head with immeasurable joy, such are the astounding effects of this instrument that penetrated and spread in all the ten directions How tremendous was its influence in the hearts of the milk-maids of Vraja who dedicated their hearts unconditionally to Sri Krishna and got utterly confused even in their routine activities, who without the least hesitation abandoned their nearest of kith and kin, social rules and even care of their own bodies extremely dear to them? What a marvellous attainment? Even the movements of the sun and moon, and even the time-wheel too stopped Rivers started flowing upwards, movables turned to immovables and vice versa Birds, beasts, etc., all lost their consciousness All conscious became unconscious and the unconscious conscious ones

50 सवनशस्तदुपधार्य सुरेशा शक्रशर्वपरमेष्ठिपुरोगा ।

कवय आनतक धरचित्ता कश्मल ययुरनिश्चिततत्त्वा ॥ भा १०।३५।१५

“The Divine Form which Bhagavan Sri Krishna manifested in this world through the medium of His Yoga Maya and for the purpose of making everyone understand the miraculous capacity of His internal energy which is capable of bringing out the appearance of such extraordinarily Beautiful Forms and which is at the same time most suitable for His Pastimes like that of human beings This Form is so bewitching not only to the world but even to Sri Krishna Himself that He is enchanted with the same It is the pinnacle of excellence and perfection, a charming ornament of ornaments, a miracle of matchless beauty ”⁵¹

“Which woman in all the three worlds, O Beloved Lord Sri Krishna' who after being captivated by the over-melodious and ravishing tunes of Your wonderful Flute, would not deviate from the laid-out moral codes of her religion? By beholding Your most Beautiful Form that enchants the hearts of all beings in the three worlds, cows, beasts, birds and even trees stand surcharged with incomparable joy ”⁵²

Sri Krishna seeing His reflection (Image) on the wall bedecked with gems, was stunned with Its all-alluring grandeur and soliloquised thus —
“This ravishing flood of exquisite sweetness, never comprehended by Me anywhere before overpowers

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- 51 यमत्यलीलौपयिक स्वयोगमायाबल दशयता गृहीतम् ।
विस्मापन स्वस्य च सौभगद पर पद भूषणभूषणाङ्गम् ॥ भा ३।२।१२
कृष्णमाधुर्यैर एक स्वाभाविक बल । कृष्णआदि नरनारी करये चञ्चल ॥
श्रवणे, दशने आकर्षये सवमन । आपना आस्वादिते कृष्ण करेन यतन ॥
चै च आ ४।१४७ १४८
- 52 का स्यङ्ग ते कलपदायतमूर्च्छितेन सम्मोहिताऽऽर्यचरितान्न चलेत्त्रिलोक्याम् ।
त्रिलोक्यसौभगमिद च निरीक्ष्य रूप यद् गोद्विजद्रुममुगा पुलकान्विब्रम् ॥

Me' Alas' I too, being covetous of relishing His sweetness like Sri Radhika, ardently desire to enjoy Him "53

"Indeed, how sweet is this Form of Sri Krishna' O His Face, how to express' It surpasses all conceptions of beauty and the sweet fragrance flowing from His Body is exceptionally bewitching His sweet and gentle smile is marvellously fascinating and abundantly sweet "54

From what has been so far explained above, it goes without saying that Sri Krishna is unparalleled in Beauty Even Cupid feels alarmed at such a matchless complexion This Enchanter of Vrindavan is always in the charming dawn of eternal Youth He is ever in the charming Youth as is seen in the commencement of the fifteenth year Each limb of His is capable of performing the function of all other limbs and the most fascinating 'Triple Bent Stature' of His, with His Flute of marvellous Powers is His Eternal Form 55

Sri Krishna, as we have already understood, distinguishes Himself as superior to all of His other Manifestations with respect to the four special qualifications described above These four qualifications are absent in all other Descents of the Lord that are so far made known to us

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- 53 अपरिक्लितपूव कश्चमत्कारकारी स्फुरति मम गरीयानेष माधुर्यपुर ।
अयमहमपि हन्त प्रेक्ष्य य लुब्धचेता सरभसमुपभोक्तु कामये राधिकेव ॥
आपन माधुर्ये हरे आपनार मन । आपना आपनि चाहे करिते आलिङ्गन ॥
चै च म ८१४७ १४८
- 54 मधुर मधुर वपुरस्य विभोमधुर मधुर वदन मधुरम् ।
मधुगधि मृदुस्मितमेतदहो मधुर मधुर मधुर मधुरम् ॥ कृ क ९२
- 55 अद्वैतमच्युतमनादिमनन्तरूपमाद्य पुराणपुरुष नवयौवन च ।
वेदेषु दुर्लभमदुर्लभमात्मभक्तौ गोविन्दमादिपुरुष तमह भजामि ॥ ब्र स ९१२३
आलोलच द्रुकलसद्वनमान्यवशीरत्नाङ्गद प्रणयकेलिकलाविलासम् ।
इयाम त्रिभङ्गललित नियमप्रकाश गोविन्दमादिपुरुष तमह भजामि ॥ ब्र स ९१३१

Who would not be tempted to behold with his eyes such a charming Figure? Certainly every man and woman may long for it. But how? He is not visible to the material eyes, which are running hither and thither to enjoy the various forms of this world. **His beauty can be experienced by a fortunate person who possesses a pair of eyes saturated with loving devotion**

"I worship Govinda—the Primeval Lord, Who is Syamasundar—Sri Krishna Himself with inconceivable innumerable Attributes, Whom *the pure devotees see in their hearts with the eyes of devotion tinged with the salve of love*"⁵⁶

In addition, Sri Krishna is an embodiment of all the mellow qualities (*Rasas*) which are described as twelve in number⁵⁷. Of these, five are the important ones, and the remaining seven are the secondary ones. The unique position of Sri Krishna is such that any devotee with any of the above *Rasas* can worship Him to His entire satisfaction. The other Manifestations of the Lord do not possess this capacity. They can be approached only with specific and limited types of these *Rasas*. Sri Ramchandra too is accessible to be worshipped by more *Rasas* in excess of these qualities, in respect of other Manifestations of the Lord. But in the forms of worship of all these Descents of the Lord, the one feeling that predominantly works throughout, is awe and reverence. As such, the perfect and well developed form of worship actuated by spontaneous love or *Prem* is unobserved in the case

56 प्रेमाब्जनच्छुरितभक्तिविलोचनेन स त सदैव हृदयेषु विलोकयति ।

य इयाममुन्दरमचिन्त्यगुणस्वरूपं गोविन्दमादिपुरुषं तमहं भजामि ॥ ब्र स ५।३८

57 मुरयस्तु पञ्चधा शान्तं प्रीतं प्रेयाश्च वत्सलं ।

मधुराश्वत्थमी श्रेया यथापूर्वमनुत्तमा ॥

हास्योऽद्भुतस्तथा वीर करुणो रौद्र इत्यपि ।

भयानकं सर्वाभक्त इति गौणश्च सप्तधा ॥ भ र सि २।५।११५-११६

of the service of other *Avataras* The solitary exception of this loving service can be noticed only in the Personality of Sri Krishna In Him we notice a rare and marvellous combination of all Attributes and Rasas

“When Sri Krishna with His elder Brother Balam entered into the arena of Kansa, though He was of extremely tender age, obviously having a very delicate Body and an inexpressibly sweet complexion, He appeared as a thunderbolt to the two wrestlers Mushtik and Chanur, both of whom possessed bodies like mountains, with incontestable Herculean strength and intensely hard limbs, to all the persons assembled there, especially of Mathura, He appeared as the Gem amongst men, the young womenfolk viewed Him as the veritable Cupid Himself in visible Form, to the cowherds or Gopas He appeared as their Kith and Kin, as an uncompromising Chastiser to the wicked rulers, who are the oppressors of good-natured, innocent and devoted persons, as a Child, an object of compassion to His parents like Nanda, Vasudev, Devaki, etc, as the cruel death itself to Kansa, as an ordinary human being to the ignorant and offenders, like the faithful servants, priests, etc, of the wicked Kansa, as the Supreme Reality to sages like Sanak, etc, and as the Absolute Godhead, the veritable Object of their worship to the people of the Vrishni race”⁵⁸

Mankind with their limited capacity and understanding are absolutely at a loss to gauge His innumerable Glories which are enigmatic puzzles even to great gods and sages

58 मल्लानामश्निनृणा नरवर स्त्रीणा स्मरो मूर्तिमान्
गोपाना स्वजनोऽसतां क्षितिमुजा शास्ता स्वपित्रो शिशु ।
मृत्युभाजपतेर्विराड्विदुषा तत्त्व पर योगिना
वृष्णीना परदेवतेति विदितो रग गत साग्रज ॥ भा १०।४२।१७

"I offer my innumerable prostrations to the Supreme Lord, Whom Brahma, Varuna, Indra, Rudra, Marutas extol by singing His Divine praises, Whom the Vedas with Upanishads and other complementary texts always eulogise, Whose excellences are sung by the followers of Sama Veda, Whom the *Yogis* behold in their minds lost in complete contemplation and the limit and extent of Whose Glories are incomprehensible even to gods and Asuras "59

"I offer my prostrated obeisances to Sri Krishna of the most wonderful and incomprehensible sportive energy, by Whose mere Will a vast ocean turns into a tract of land and a piece of ordinary land to an ocean, atomic and microscopic particles of dust metamorphose into a huge mountain and mountains to atoms, a weak blade of grass to a mighty thunderbolt and a thunderbolt to a light blade of grass, a blazing fire as cooling as that of a frozen block of ice, and cold ice gains the capacity of burning objects "60

"On the strength of these six virtues, such as (1) filial affection, (2) affording shelter to the helpless, (3) saving the distressed, (4) extreme munificence, (5) the capacity to destroy sins, and (6) offering innumerable other auspicious attainments, that Sri Krishna alone, the Supreme Lord of all the worlds, ought to be worshipped by us, as the great devotees, like Prahlada, Vibhishana, Gajendra, Draupadi, Ahalya, and

59 य ब्रह्मा वरुणे द्रुद्रुमस्तु स्तुन्वति दिव्यै स्तवै
वेदै साङ्गपदक्रमोपनिषदैर्गायति य सामगा ।
ध्यानावस्थिततद्गतेन मनसा पश्यति य योगिनी
यस्यान्त न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ भा १२।१३।१

60 अम्भोधि स्थलता स्थल जलधिता धूलिलव शैलता
शैलो मृत्कणता तृण कुलिशता वज्र तृणक्षीणताम् ।
बहिः शीतलता हिम दहनतामायाति यस्येच्छया
लीलादुल्लिताद्भुतव्यसनिने कृष्णाय तस्मै नमः ॥ प ६

Dhruv furnish testimony by their individual instances⁶¹

“What wonder is there, if the importance of the sacred river Ganges—the great renowned ancient pilgrimage and the Feetwash of Bhagavan, is rendered insignificant by the growing marvellous Glories of Sri Krishna, the greatest of the Holy Personages, Who, now appearing in the clan of the Yadus, is shining with unprecedented brilliance. Because of this, the importance of the sacred places of pilgrimages and Shrines has been greatly lowered. It is a wonder of wonders that both His foes like Kansa, etc., and His most favourite loving devotees like Vraja-Devis, attained His Real Self, the former by merging in His glow and the latter by enjoying the company of His Ravishing *Svarup*. What a shocking surprise is, that the great Lakshmi, for attaining a particle of whose grace, even gods like Brahma, etc., make repeated efforts, failed to enjoy the company of Sri Krishna, like the Gopis in getting access to the celebrated *Rasa* dance? What a marvellous achievement! Yes, the two syllables ‘Kri’ and ‘shna’, are far superior to the Names of His Partial Manifestations, like Narayana etc., and perform wonders over their recorded efficacies—the very hearing or chanting of Which, saves mankind from all that is inauspicious and Which excels all other Names in Its capacity to impart the most sublime munificence—*Krishna Prem*. The establishment of respective duties in the various clans of Rishis, which delivers mankind all over the earth from all the evils and maintains the entire universe also, is solely credited to none else than

61 वात्मलनादभयप्रदानसमयादार्तातिनिर्वापणा
दौदार्ढ्यदिशोषणादगणितश्रेय पदप्रापणात् ।
सेव्य श्रीपतिरेव सर्वजगतामेते यत साक्षिण
प्रह्लादश्च विभीषणश्च करिराट् पाञ्चाल्यहल्या ध्रुव ॥ प ७

Sri Krishna alone Hence, is it any wonder then for Him to destroy the burden of sins of the earth by His weapon, the wheel of time? Not at all Ridding the earth of her load of sins, by which people are astonished, for Sri Krishna is no feat at all It is a mere child's play to Him "62

Even the sands on the sea-beach, or the stars in the galaxy may possibly be counted, but certainly it is impossible to recount the innumerable Glories of Sri Krishna The great Anantadev with His thousand mouths speaking for countless number of years, frankly accepts His defeat to do full justice in touching even a portion of His Deeds When such is the case, how could we, human beings, victims of countless inabilities and shortcomings, groping in darkness, and lying in the midst of all unfavourable surroundings, beset with endless obstacles, speak of the Divine Excellences of Sri Krishna? It is His Mercy alone that enables us to speak even this much about Him Our knowledge about Him mainly depends upon the degree of Mercy that we have attained from Him Just as different birds flying in the vast sky, feel satisfied in the belief that they have reached the highest position, even so, human beings too feel contented, while giving vent to certain expressions on Sri Krishna and His unfathomable Excellences according to their limited capacity

Just as Sri Krishna stands distinguished in matters of Beauty, Sweetness, Revealing Capacity, Depth of Love, and Sportive Deeds, even so, His Name occupies a higher position over all other Names of the Lord The Names of Bhagavan are infinite in

62 तीर्थ चक्रे नृपो न यदजनि यदुषु स्व सरित्पादशौच
विदित्स्त्रिगुणा स्वरूप ययुरजितपरा श्रीर्यदर्धेऽययत्न ।
यन्नामामङ्गलघ्न श्रुतमथ गदित यत्कृतो गोत्रधर्म
कृष्णस्यैतन्न चित्र क्षितिभरहरण कालचक्रायुधस्य ॥ भा १.०।१.०।४७

number None can limit the same Yet, by His Mercy, the 'thousand Names' are manifested in this world In the words of the great Siva, "One single Name 'Rama' is equivalent to the utterance of one thousand other Names of Sri Vishnu Then again, a single utterance of the word 'Krishna' once, grandly accomplishes the result for which the sacred thousand Names (Sahasranama) have to be repeated thrice"⁶³

"'Kri' and 'shna' these two syllables, ah! What a marvellous fountain of ineffable joy! Really it is a vain attempt to measure the fund of incomparable Bliss It contains How can I express Its astounding experiences? Its inexpressible sweetness, It is unimaginable! When It dances wildly on the tongue, It suddenly creates a longing to possess an infinite number of tongues at one time, when It just enters into the cavities of the ears, lo! It brings in automatically a burning desire to have thousands of ears No sooner it becomes the bosom companion on the arena of consciousness, than It overcomes the actions of all the senses and impels them all in Its Own service It is beyond my comprehension to gauge what kind of intensely mysterious sweetness, the twin syllables Kri-shna' are imbibed with!"⁶⁴

"How blessed is the Sahasraksha (Indra) to have been gifted with thousand eyes to enjoy the Divine

६३ राम रामेति रामेति रमे रामे मनोरमे ।

महस्रनाममिस्तुल्य रामनामवरानने ॥ प पु, रा अ श्लो ९, वि स

सहस्रनाम्ना पुण्याना त्रिरावृत्त्या तु यत् फलम् ।

एकावृत्त्या तु कृष्णस्य नामैक यत् प्रयच्छति ॥

ब्र पु, क अ, ह भ वि २।१।१४८८

६४ तुण्डे ताण्डविनी रतिं वितनुते तुण्डावलीलब्धये

कणक्रोडकडम्बिनी घटयते कर्णाबुदेभ्य स्पृहाम् ।

चेत प्राङ्गणमङ्गिनी विजयते सर्वेन्द्रियाणा कृतिं

नो जाने जनिता क्रियद्भिरमृतै कृष्णति वर्णद्वयी ॥ वि मा १।१५

Beauty of Sri Krishna! Cursed be that Brahma fo-
giving man only two eyes and that too with eyelashes
which bar his continuous vision of Him How fortu-
rate he would have been, if all his sense-organs had
been endowed with the power of vision! Lo! What
ecstatic state of mind people are driven to in their
yearning to have His fullest vision!"⁶⁵

"Let me have hundreds of millions eyes to enjoy
Your Beauty, a like number of ears to hear Your me-
lodious voice, an equal number of noses to inhale the
floods of Your fragrance millions and millions of
tongues to relish Your innate sweetness and billion
billions hearts to hug You "⁶⁶

From the above facts relating to the *Svarup*
of Sri Krishna the sublime position He occupies and
the special capacity of His Name, particularly 'Kri-
shna',⁶⁷ I hope much of our doubts on Mayadevi's
acceptance of Sri Krishna-Nama-Mantra are answer-
ed

- 65 यद्दशने पक्षमकृतं शपति विधिं सहस्राक्षमपि स्तुवति ।
वाञ्छति दृक्त्वं सकलेन्द्रियाणां का का दशा वा न भजन्ति लोका ॥
बृ भा २।१।११०
- 66 नेत्राबुदस्यैव भवतु कणनासारसशाहृदयाबुद वा ।
सौन्दर्यसौख्यसुगन्धपूरमाधुर्यमश्लेषरसानुभूतयै ॥ श्रीविश्वनाथ चक्रवर्ता
- 67 कं परेतनगरीपुरन्दरं को भवेदथ तदीयकिङ्कर ।
कृष्णनामजगदेकमङ्गलं कण्ठपीठमुररीकरोति चेत् ॥ प २१
ब्रह्माण्डानां कोटिसंख्याधिकानामैश्वर्यं यच्चेतना वा यदश ।
आविर्भूतं तमहं कृष्णनाम तन्मे साध्यसाधनं जीवनं च ॥ प २३

CHAPTER 5

SPIRITUAL MASTER AND SELF-SURRENDER

THE Advent of Sri Krishna Chaitanya Mahaprabhu into this world, is a most marked event even to great celestials. Gods like Brahma, Siva, etc., and sages of repute like Sanak, Sanandan, Sanatan, Sanatkumar, etc., greedy of tasting the highest and rarest Transcendental Bliss are born in the material world and **having been blessed with the Divine Name, they dance, sing and lose themselves on the wavelets of Divine Bliss**. Exalted devotees like Narada, Prahlada, etc., are no exception. Assuming human forms, they too are drinking the ambrosia flowing from the never-ending fountain of the Transcendental Name. Lakshmi and other consorts of Sri Vishnu too, were born in this mortal world in human forms, tempted by the same desire and are having a taste of It. **What to speak of all other persons? Sri Krishna Himself is enjoying the sweetness of His Name!** As such, why wonder at the request of Mayadevi?

There are many who preach against the idea of accepting a spiritual guide. These people go round in different parts of the country and deliver vehement speeches criticising the whole principle. *The duty of a Guru is to enlighten the ignorant people, by removing their misunderstandings in spiritual matters, and throw sufficient light so that they may not be misled by pseudo-propagandists. The Guru by his special mercy and influence helps the worthy disciple to change his aversion to Godhead into active conversion towards Him and His service.*

A few, who are liberal amongst them and of a slightly milder nature, style themselves as moderate

and come forward with different views. These people agree to the principles of service of the Supreme Lord. They, with all emphasis, protest against the idea of submitting to another. They do not subscribe to the thoughts of another person, however great he may be in this world, to take control of their modes of life and dictate terms to them. *They opine that there is no other suggestion more humiliating to a man than asking him to submit unconditionally to another man whom they believe to be of their stuff.*

There is nothing in this world, spiritual or material, which a human being can understand without the help of a guide. The importance of a guide is conspicuously felt in every field of knowledge. The imperative need of such a person can never be overlooked, even in acquiring the knowledge of those objects that are opened to the analytic and synthetic researches of human ability, not to speak of God, Who is far above the reach of human intelligence. When the very understanding of the secrets about objects lying within the inspection of tangible senses, is utterly impossible, without the expert guidance of external help, how can we succeed in getting a conception of One, Who is declared 'Transcendental' by the best of the brains and our sacred Sastras, without any help?

Let us try to follow what Bhagavan Sri Krishna has mentioned in the Gita, "*Learn that Divine Truth with a submissive spirit, sincere inquiries and obedient services from those great persons who are not only erudite scholars, but Absolute-realised souls*"⁶⁸

68 तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गी ४।१४

The position of both the Guru and disciple is explicitly expressed in this Sloka The Guru, as some of the arrogant elements of society take, is not an ordinary man like any of us, not even a mere book-worm or a scholar of certain Sanskrit work, an adept in verbal jugglery He is an Absolute-realised person who is competent enough to make others too realise the Eternal Truth He who has not realised It, cannot be a spiritual preceptor He is the one well-wisher without a second to the fallen humanity, who helps us to concentrate our diverse activities towards the Supreme Godhead He is an embodiment of kindness who, with his prevailing spiritual influence, dispels all the darkness, which is the result of extreme ignorance on this relative plane, and opens our eyes by imparting to us genuine Divine Knowledge He is an honest and perfect guide on our spiritual voyage, who leads us like an expert helmsman to the ever safe haven on Transcendental Bliss, free from the onslaughts of any mighty rough wind or gale He is a true messenger of the All-Loving Godhead—yes, His transcendental mediator who is eager to establish a real tie of loving relationship between the Lord and those fortunate human souls who sincerely seek it He is a pioneer of true love, a loving agent, an establisher of all relations of love, a trustworthy and expert destroyer of all our non-loving principles If we can cultivate a devotional aptitude towards this representative of the All-Merciful Lord, we are definitely sure to reach our final goal He saves us from all our changing views and wrong mentalities The status that a real Guru occupies is too high, none holds such a lofty position as he He is greater than Godhead in this respect as he can impart the Lord and His service to any one whom he favours The Sastras even declare that “the displea-

**Personality of
Guru**

sure of Godhead when directed towards any individual is not harmful provided he is backed by the divine master, whereas, one who is denounced by the spiritual preceptor finds no shelter in the infinite number of worlds”⁶⁹ Bhagavan remains silent and adamant to such a person who disregards the spiritual preceptor, His loving agent Without the mercy of an eternally liberated person, a conditioned soul can never free himself from the fettered state One, who is already in fetters, cannot help another similarly fettered person A free person could set another bound one, free Bhagavan while conversing to His old classmate and friend Sudama at Dvaraka said thus “O friend! I am the Supreme Lord and I reside in the heart of every person as the Indwelling Witness I am not so much pleased with the performance of the daily obligatory sacrifices of Brahmacharis, the procreation, maintenance and the observance of prescribed duties by the householders, severe austerities of the Vanaprasthis and the practices of the Sanyasis in solitude, as with the loving services rendered to a spiritual preceptor”⁷⁰

Bhagavan mentions in another place, “One must worship the Guru first before he starts with My worship, such a person alone succeeds in his efforts Any violation of this procedure results in utter failure”⁷¹ The Supreme Lord favours the individual Jiva through His medium, the Guru Guru or spiritual masters are of three types (1) Diksha Guru (one

69 हरो रुष्टे गुरुस्त्राता गुरौ रुष्टे न कश्चन ।

तस्मात् सवप्रयत्नेन गुरुमेव प्रसादयेत् ॥ आदित्य पुरा

70 नाङ्गमिज्याप्रजतिभ्या तपसोपशमेन वा ।

तुष्येय स भूतात्मा गुरुशुश्रूषया यथा ॥ भा १०।८०।२४

71 प्रथमतः गुरुं पूज्य ततश्चैव ममार्चनम् ।

कुर्वन् सिद्धिमवाप्नोति ह्ययथा निष्फल भवेत् ॥ ह भ वि १।४।३४४

who imparts the initiation or Mantra, (2) Siksha Guru (one who imparts spiritual enlightenment), and (3) Chaitya Guru (indwelling guide, who inspires and directs from within)

"O Lord! The great sages who are blessed with the benefits of Your various favours, can never feel themselves convinced of adequately discharging their deep indebtedness to Thee, even if they are provided with a long life as that of Brahma. In manifold ways Thou hast extended Thy Mercy to them. Thou dost destroy all their evil propensities and worldly attachments, as the spiritual preceptor in living form, appearing as Diksha and Siksha Gurus, and as Chaitya Guru, guide from within and lead to the attainment of Divine Love."⁷²

All these three Gurus belong to the same category. They are all transcendental personages. They are always engaged in the uninterrupted realisations of the Transcendental Activities of the Lord. Amongst the two visible forms of Guru, one becomes our Diksha Guru. He imparts Mantras and initiation to us. Diksha Guru is always one, but Siksha Guru may be one or more. Father is one, but uncles can be many. To certain individuals, both Diksha Guru and Siksha Guru may be one and the same.

"Hence, those persons who are interested in the attainment of their eternal welfare, must submissively approach a Guru who is an erudite scholar in all the ultimate lore of Sastras and who is favoured with the full realisations of the Absolute, and seek enlightenment from him."⁷³

72 नैवोपयन्त्यपत्तिं कवयस्तवेश ब्रह्मायुषापि कृतमृदुमुद स्मरन्त ।
योऽन्तर्बहिस्तनुभूतामशुभं विधु वन्नाचार्यवैत्यवपुषा स्वगतिं व्यनक्ति ॥

भा ११।२९।६

73 तस्माद् गुरुं प्रपद्येत जिज्ञासु श्रेय उत्तमम् ।

शान्दे परे च निष्णात ब्रह्मण्युपशमाश्रयम् ॥ भा ११।३।२१

“Fully believing in the transcendental nature of the spiritual preceptor as eternally identical with the Supreme Lord Sri Hari and accepting him as one's eternal benefactor, he should constantly and with single-minded devotion please him and receive from him enlightenment on the details of *Bhagavata Dharma*, by observing which, Bhagavan is so pleased as to give Himself up to the devotee”⁷⁴

The real import of the Sastras, in spite of vast literary achievements, remains a hidden truth “The Sastras unfold their real meaning only to those persons who have equal devotion to the Supreme Lord and His representative, the spiritual preceptor”⁷⁵

From all these valuable instructions of the Sastras, a wise person can feel the imperative necessity of accepting the spiritual preceptor and rendering whole-hearted services to him. Those who ignore the spiritual preceptor are under the evil dictations of their deceptive minds. Their condition is vividly described in *Srimad Bhagavata* thus — “O Lord! Those unfortunate persons, who, avoiding taking shelter at the feet of the spiritual master, make a vainglorious attempt to control their restless mind, mad like an unbridled horse, which appears impossible even to great *Yogis*, who have a perfect control over their senses and breathing functions, meet with a disappointing failure. They find themselves helplessly placed in the midst of a series of difficulties and obstacles. Their condition is like that of those merchants who start their voyage without a pilot and who

74 तत्र भागवतान् धर्मान् शिक्षेद् गुर्वत्मदैवत ।

अमाययानुवृत्त्या यस्तुष्येदात्माऽऽत्मदो हरि ॥ भा १.१.३।२२

75 यस्य देवे परा भक्तियथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्था प्रकाशन्ते महात्मन ॥ श्वे उ ६।१३

are caught in the deep rough sea, their vessel being mercilessly tossed by a strong gale"⁷⁶

The above are some of the ideas about the genuine Guru according to the Sastras. Here are some about the disciple. The disciple should

**True disciple
—His qualifications**

not, at any cost, be like a modern student who attends an educational institution either for securing a

mere degree or diploma with the object of drawing salaries in three digits or four, after getting through the departmental competitive tests or to gather some general knowledge to carry on one's family trade, or to have some status in society, etc. He must be a sincere seeker after Truth prepared to undergo any amount of hardships and sacrifices for achieving his goal. If the would-be disciple is an easy-going careless and indifferent person, his attempt to meet a spiritual master and the further developments on their meeting, would be met by a severe disappointment. As already stated *a worthy disciple should approach a true spiritual preceptor with due submission*. In the mundane world too, none tolerates a haughty approach. A haughty man fails to enlist the sympathy even of his co-workers, not to speak of superiors. An appeal from an arrogant heart is never met with success. For favour of spiritual enlightenment, a disciple must approach an Absolute-realised person fully equipped with three qualifications, viz., (1) *complete surrender*. The disciple must unconditionally resign all his material ego arising from birth, age, wealth or popularity, material learning and pride of personal appearance. He should never make attempts to measure the spiritual master after accepting him. (2)

⁷⁶ विजितद्वेषीकवायुभिरदान्तमनस्तुरग य इह यतति यत्तुमति लोभमुपायखिद ।
व्यसनशताविता समवहाय गुरोश्चरण वणिज इवाज सत्यकृतकर्णधरा जलधौ ॥

Sincere inquiry after Truth Unnecessary questions, either for showing of one's intelligence or for testing the ability of the master are to be always avoided. Questions even for satisfying one's curiosity are also most certainly to be dropped. Questions that are of vital importance and immediate benefit for one's spiritual uplift, are alone to be placed before the master. A disciple should under no circumstances argue with his spiritual master, and try to conquer him with one's own imperfect notions and views, gathered from this defective world through the assistance of the deceptive senses, on the contrary, he should wait with eagerness and submission for his Guru's spontaneous expositions. His explanations are entirely based on his continuous and undisturbed realisations of Godhead and His various Pastimes. And (3) *Loving services* Without the least hesitation, a disciple should be prepared to render loving services of any nature, be it menial or dignified. The inspiring examples of Sri Krishna, Sri Rama, etc., and the ideal lives of world teachers are living monuments that illustrate the above ideal.

Sri Krishna and His Divine Descents like Rama, etc., do not require the least outside help in any matter. In fact, no one could have the fitness to be a preceptor to Them, yet, for the benefit of the world, to enlighten the fallen humanity, They set ideals before the people. Did not Sri Krishna go to the forest with an axe in His Hand, cut firewood, make them into bundles and carry them on His Own Head for the service of the great Sandipani whom He accepted as His preceptor? Did not Sri Rama and Sri Lakshmana spend sleepless nights with bows and arrows in Their Hands, sometimes sitting on piled heaps of rocks and sometimes resting on bare earth for satisfying Their master? Are we to read those soul-stirring

events as mere stories that do not concern us? Do we not require to grasp the meaning underlying such actions and translate the same in our lives too?

Saranagati or the act of self-surrender to the Supreme Lord is an essential requisite, that an aspirant in the path of religious pursuit can never ignore. The proud man, urged by his false ego, ignores the fundamental principles of human life, *viz*, a virtuous life, full of faith and love to his ever loving Lord. But, providentially a day will come, when he must feel the necessity of this fundamental principle, realising the utter vanity of the worldly pleasures. The unfortunate man, falling a victim to evil influences of the sense-ridden ego, may revolt against his own Lord, the only benefactor of humanity, he may conquer worlds, he may be the architect of nations, he may build vast empires or he may do many other wonders which no ordinary man can ever even imagine, yet he is utterly helpless in crossing this unfathomable ocean of worldliness. At every moment, he is being violently tossed by the roaring waves of this ocean of never-ending sufferings. All his false hopes are frustrated, his confidence in the efficacy of his own actions betrays him finally. He sees all around him threatening temptations, horrors and sweeping currents of cares, calamities, anxieties, and worries. He feels his helplessness and sincerely longs to come out of this terrible predicament. He gains more experiences in this transitory world of fleeting pleasures, he becomes wiser than ever before. He recollects wise sayings and comes round to the above fundamental principle. He surrenders himself to the Supreme Lord. Did not Bhagavan Sri Krishna in unambiguous words, emphasise the imperative necessity of surrender?

**The act of
submission**

' Discard all human element in religion addressed to embodied *Atman*, such as social duties, like *Nitya*, *Namattik* and *Kamyā Karma*, your confidence in your physical strength, your mental eligibility, your moral achievements, your social duties, reliance on your elders, wealth, properties, etc., and surrender to Me I am here to shoulder all your responsibilities I can save you from all your sins consequent on your non-observance of edicts addressed to embodied souls You need not worry even for a fraction of a moment None else can do this deed for you I assure you, I am the Supreme Lord, I am the only Saviour of humanity Why do you depend upon others and other courses? They cannot help you They too are in the same plight as you are As such, how can they lend their helping hands to you? Why do you hope to cross an ocean by catching hold of a dog's tail? This is a tumultuous ocean of roaring waves, infested by various ferocious animals who are waiting with wide open jaws They will swallow you within no time Your efforts, however well designed, and however equipped they may be, in your light, can never lead you safely to the other shore If you disobey Me and enter into its rough waters, you will be caught in a short while in its terrible eddies, surrounded by wild beasts that can easily swallow even elephants Hence, the safest course for you is to come to Me I am here with My boat You need not have any fear whatsoever You are once and for all saved for eternity You do not repent for the failures in fulfilling the different duties you had to perform All those duties are intended only to please Me finally If I am favourably disposed to you, there is nothing else that you should gain in the infinite number of worlds You can be sure that you have achieved everything This is the final attainment of all fortunate souls—My Love Go on, do not waste time, make haste and be free from

all the worries that you are subject to, from time immemorial ”77

“Should the duties like meditation, etc , that I am performing, conform to the duties enjoined according to the code for one’s own *Asram* or be exclusively by themselves? The answer is this —“**Discarding all codes of conduct, prescribed for the *Varnas* (classes), as enjoined by the *Varnasram Dharmas*, take absolute shelter in Me alone**” The word ‘*Parityajya*’, should not be interpreted as “discarding the worldly ties and attachments to become a hermit”, because, Arjun being a Kshatriya, is debarred from being a Sanyasin This should not also be taken to mean that Bhagavan Sri Krishna, having Arjun in view intended to convey His directive to the rest of the people When it was proper for Him to give advice to Arjun only, others could adjunctively be included but not vice versa The word ‘*Parityajya*’ should not be taken to mean “discarding only the fruits of one’s actions” This is illustrated thus —“O King! **That person who, discarding his duties enjoined by the *Varnasram Dharma*, takes sole refuge in Sri**

77 सवधर्मान् परित्यज्य मामेक शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ गी १८।६६

ननु त्वद्ध्यानादिकं यत् करोमि, तत् किं स्वाश्रमधर्मानुष्ठानपूर्वकं वा, केवलं वा ? तत्राह—‘सवधर्मान्’ वर्णाश्रमधर्मान् सर्वान् एव परित्यज्य एकं मामेव शरणं ब्रज, परित्यज्य सन्यस्य इति न व्याख्येयम्,—अजुनस्य क्षत्रियत्वेन सयासानधिकारात्, न च अजुनं लक्ष्मीकृत्यान्यजनसमुदायमेवोपदिदेश भगवान् इति वाच्यम् । लक्ष्यभूतमजुनं प्रति उपदेशयोजयितुमौचित्ये सत्येवान्यस्याप्युपदेष्टव्यत्वं सम्भवेन्न त्वन्यथा, न च परित्यज्य इत्यस्य फलत्याग एव तात्पर्यमिति व्याख्येयम् । अस्य वाक्यस्य “देवर्षिभूताप्तनृणां पितृणां न किकरो नायमणी च राजन । सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कतम् ॥ भा ११।५।४१ ” “मर्त्यो यदा त्यक्तसमस्तकर्मा निवेदितात्मा विचिकीर्षितो मे । तदामृतत्वं प्रतिपद्यमानो मयाऽऽत्मभयाय च कल्पते वै ॥ भा ११।२९।३४ ” “तावत् कर्माणि कुर्वीत न निविद्येत

Mukunda—the Fittest Person amongst all yielding protection, is neither a slave nor a debtor to his ancestors, well wishers, other animate beings, the sages, or the other gods ” “When a mortal, who has cast aside all his wordly duties and dedicated his self to Me, in his desire to seek Me, attains immortality, then indeed he becomes fit to realise Me—the Self Produced One ” “Man should continue to perform his worldly duties, so long as he does not free himself, from the attachment thereof, nor is able to develop an attachment to the hearing, etc , of My Narratives ” “That person who, knowing the merits and demerits of My directives, though given by Me, solely serves Me, leaving aside all the moral and religious codes of his own Dharma, is the most virtuous of the virtuous ” All these words of Sri Krishna convey the same meaning, because of the prefix ‘Pari’ meaning ‘all-around’ “Hence, the words ‘take refuge in Me alone’, imperatively means that you should not take recourse to Dharma, knowledge, Yoga, worship of other gods, etc ” In the beginning, I told you that you are entitled to devotion blended with religious rites, thinking that you have no claim to the highest form of My *Bhakti* —*Ananya Bhakti* (whole and sole devotion to Sri Krishna and no one else), as the sole resort Now

यावता । मत्कथाश्रवणादौ वा श्रद्धा यावन्न जायते ॥ भा ११।२०।९ ”
 “आज्ञायैव गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् । धर्मान् सत्यज्यं य
 सर्वान् मा भजेत स सत्तम इत्यादिभिर्भगवद्वाक्यै सहैकाग्रस्यावश्य-
 व्याख्येयत्वात् । अत्र च ‘परि’ शब्दप्रयोगाच्च । अतः ‘एक मा’ शरणं
 ब्रज, न तु धर्मज्ञानयोगदेवतान्तरादिकमित्यर्थः । पूर्वं हि मदनन्यभक्तौ सव-
 श्रेष्ठया तवाधिकारो नास्तीत्यतस्त्व ‘यत् करोमि यदश्नासि’ इत्यादि,
 ब्रुवाणेन मया कममिश्राया भक्तौ तवाधिकार उक्तः । सम्प्रति त्वत्तिक्रुपया
 तुभ्यमनन्यभक्तावेवाधिकारः तस्या अनन्यभक्ते यादृच्छिकमदैकान्तिक-
 भक्तकृपैकलभ्यत्वलक्षणं नियमं स्वकृतमपि भीष्मयुद्धे स्वप्रतिज्ञामिवापनीयमिति
 भावः । न च मदाज्ञया नित्यनैमित्तिककमत्यागे तव प्रत्यवायशका सम्भवेत् ॥

out of My sheer unlimited kindness to you, you have attained the right to My highest form of *Bhakti*—*Ananya Bhakti*, which accidentally and inexplicably (*yaadricchikayaa*), is obtainable only by the grace of My ardent devotees, who have solely dedicated themselves to Me alone, the peculiarity of which (*Ananya Bhakti*), is that I break My Own vows to fulfil those of My *Bhaktas* as will be indicated to you by the breaking of My Own vow to fulfil *Bhishma's* at the time of your battle with him By My commands, you should not entertain any fear of obstacles that might befall you for the relinquishment of these daily routine religious rites These daily routine rites were directed to be practised by Me alone, assuming the form of *Vedas*, but its discardment also, is ordered by My Own Self, i e , **Sri Krishna Himself** Hence, how can there be any possibility of a sin arising for not performing these routine rites? On the contrary, if you still persist in performing your daily routine religious rites, you would be committing sins, for disobeying the direct commands given (in Person) by My Own Self Verily, he, who has totally dedicated himself to any protector, becomes entirely dependent on the latter like a beast, purchased for a price, doing what he is impelled to do, standing where he is asked to stand, and eating whatever he is provided with These

वेदरूपेण मयैव नित्यकर्मानुष्ठानमादिष्टम्, अधुना तु स्वरूपेणव तत्त्याग आदिश्यते इति, अतः कथं ते नित्यकर्माकरणे पापानि सम्भवन्तु? प्रत्युत अतः परं नित्यकर्मणि कृते एव पापानि भविष्यन्ति साक्षात्तदाज्ञालक्षणादित्यवधेयम्। ननु यो हि यच्छरणो भवति, स हि मूल्यक्रीतः पशुरिव तदधीनः, स तं यत्, कारयति, तदेव करोति, यत्र स्थापयति तत्रैव तिष्ठति, यद्भोजयति तदेव भुङ्क्ते, इति शरणापत्तिलक्षणस्य धर्मस्य तत्त्वम्, यदुक्तं वायुपुराणे—
“आनुकूल्यस्य सकल्पः प्रातिकूल्यस्य वजनम्। रक्षिष्यतीति विश्वासो भर्तृत्वे वरणं तथा। निक्षेपणमकापण्ये षड्विधा शरणागतिः” ॥ इति भक्तिशास्त्रविहिता स्वाभीष्टदेवाय रोचमाना प्रवृत्तिः ‘आनुकूल्यम्,’ तद्विपरीतं ‘प्रातिकूल्यम्,’ ‘भर्तृत्वे’ इति—स एव मम गन्तव्यो,

are all the principles of the codes of self-dedication. It is said in Vayu Purana —“(1) Full acceptance of all that is favourable, (2) total rejection (abstinence) of everything that is unfavourable, (3) a firm faith that he will be protected, (4) the choice of the Lord, (5) consigning everything to His care, and (6) giving up of meanness, are the six ways of *Saranagati*. The word '*Anukulyam*' means, the conduct that is one of continued advance agreeable to one's chosen God or Deity, befitting the devotional code, '*Pratikulyam*' is the exact opposite of that, '*Bhaktitva*' is the implicit faith that He alone is my Protector and no one else, '*Visvas*' (faith) is that unflinching faith that He will protect me even in the midst of adverse circumstances as those of Draupadi, Gajendra, etc., '*Nikshepanam*' is the utility of everything belonging both to the mortal frame and the subtle body only in the service of one's own Sri Krishna, '*Akarpanyam*' (or the giving up of meanness) is the non-display of one's meanness elsewhere, these six qualities constitute *Saranagati*, or complete self-surrender to the Supreme Creator. Therefore, from now onwards I take absolute refuge in You. Hence, as befitting You, I must do my duty allotted to me, whether good or bad (auspicious or inauspicious). If You ask me to do only the routine religious rites, there will be no

नान्य इति, य 'रक्षिष्यतीति' स्वरक्षणप्रातिकूल्यवस्तुषूपस्थितेष्वपि स मा रक्षिष्यति वेति द्रौपदीगजेन्द्रादीनामिव 'विश्वास', 'निक्षेपण' स्वीयस्थलसूक्ष्मदेहसहितस्य एव स्वस्य श्रीकृष्णाथ एव विनियोग, 'अकापण्य' नान्यत्र क्वापि स्वदैत्यज्ञापनम् इति षण्णा वस्तूना विधात्र्य-नुष्ठान यस्या सा शरणागतिरिति। तद्व्यारभ्य यद्वह त्वा शरण गत एव वर्ते, तर्हि त्वद्रुक्त भद्रमभद्र वा यद्भवेत्तदेव मम कतव्यम्, तत्र यदि त्व मा धममेव कारयसि, तदा न काचिन्निवन्ता, यदि तु ईश्वर-त्वात् स्वैराचारस्त्व मामधममेव कारयसि, तदा का गतिस्तत्राह—अहमिति। प्राचीनाबीचीनानि यावति वतते, यावति वाह कारयिष्यामि, तेभ्य सर्वेभ्य एव पापेभ्यो मोक्षयिष्यामि—नाहमन्य शरण्य इव तत्रासमर्थ

anxiety, but because of Your Self-Willed Nature, arising from Your Overlordship, if You compel me to practise unrighteousness (*Adharma*), then what will be my fate? The answer to this (doubt) is given in the line '*Aham tvam sarvapapebhyo mokshayishyama ma suchah*' I shall liberate you from all, both ancient (all existing accumulated sins of all past births), and future sins (those I may cause you to perform according to you) The sense is that I shall not be wanting in My ability to protect you like other protectors It is on your account alone, that I am teaching these scriptural injunctions to the whole world Grieve not Do not grieve either for your own interest (benefit) or for the benefits of another **May all people like you, by completely discarding all their own codes of conduct and those of other Dharmas, meditating, performing Kirtan, etc., and taking absolute shelter in Me, live happily, because I have, on oath, shouldered the full responsibility of liberating them, from all their sins, of freeing them from their worldly bondage, and the charge of their attaining Me What more? I have taken upon Myself even to feed them** It is already said, "I bear the responsibility of looking to the welfare of those, who, being fully engrossed in Me alone, and without seeking any

इति भाव । त्वामालम्ब्यैव शास्त्रमिदं लोकमात्रमेवोपदिष्टवानस्मि । मा शुच-स्वार्थं परार्थं वा शोक मा कार्षी, -युष्मदादिकं सर्वं एव लोकं स्वपर-धर्मान् सर्वान् एव परित्यज्य मच्चिन्तनादिपर मा शरणमापद्य सुखेनैव वतता, तस्य पापमोचनभारं ससारमोचनभारं मत्प्रापणोभारं, मया प्रतिज्ञायैवांगीकृत । किं बहुना, देहव्यवहारभारोऽपि मयांगीकृत एव, यदुक्तम्-“अनन्याश्चिन्तयन्तो मा ये जना पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ गी ९।२२” इति । ‘हन्त ! एतावान् भारो मया स्वप्रभौ निक्षिप्तः’ इत्यपि शोक मा कार्षी, भक्त-वत्सलस्य सत्यसकल्पस्य मननं तत्रायासलेशोऽपीति नातः परमधिकमुप-देष्टव्यमस्तीति शास्त्रं समाप्तीकृतम् ॥

other protector, worship Me wholeheartedly and zealously" Do not grieve saying, "Alas! I have thrust so much burden on my own Lord" Meditation on the Lord, Who is kind to His devotees, and faithful to His word, can be easily (without any effort) accomplished Is there anything further and higher than this that yet remains to be told?"⁷⁷, ⁷⁷ 1

"O Uddhav! For the reason already explained to you, take absolute shelter in Me—Sri Krishna (pointing to Himself with His Own Finger) alone—the Soul of all beings, with your heart and soul, discarding everything that the Srutis and Smritis expect one to perform and to reject, and giving up the attachment to and the discontinuance of worldly affairs and clean forgetting everything that you have so far heard, and giving up entirely any inclination to hear what ever yet remains to be heard Be fearless as I am your Protector"⁷⁸

77 1 धर्मानन्यान् परित्यज्य मामेक भज विश्वसन् ।
यादृशी यादृशी श्रद्धा सिद्धिर्भवति तादृशी ॥
कुर्वन्निरन्तरं कम लोकोऽयमनुवर्तते ।
तेनैव कर्मणा ध्यायन् मा परा भक्तिमिच्छति ॥ ब्र स ५।६१

78 तस्मात्त्वमुद्धवोत्सज्य चोदना प्रतिचोदनाम् ।
प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥
मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।
याहि सर्वात्मभावेन मया स्या ह्यकुतोभय ॥ भा ११।१२।१४-१५

चोदना विधि प्रतिचोदना प्रतिषेध च । विहितं कम निषिद्धं च कम त्यक्त्वेत्यथ । तर्हि किं सन्यासं कुर्वे न प्रवृत्तं गृहस्थानां धर्मं च निवृत्तं सन्यासिनां धर्मं च त्यक्त्वा तत्रापि श्रोतव्यं श्रुतं च त्यक्त्वेति भाविधर्मश्रवणमनाकाक्ष्यं भूतश्रवणं च विस्मृत्येत्यथ । सर्वात्मभावेन सर्वोपाय आत्मनो मनसो भावो दास्यसख्यादिस्तेनैकमेव मामालम्बनीकृत्य शरणं याहि । मयैव अकुतोभयं स्या इति तव नास्ति कर्माधिकारो नापि ज्ञानाधिकारस्तदपि तं तमात्मन्यारोप्य प्रत्यवायभयं संसारभयं च मन्यसे चेत्तदा तदभयद्वयात् त्राताऽहं विद्यमान एवास्मीत्यथ ॥ सा द

Surrender to Bhagavan is the safest path. All our Sastras repeatedly insist on this course. Any observance devoid of the spirit of surrender fails to invoke Divine Mercy. Surrender, pure and genuine, moves the Heart of the Supreme Lord. It melts Him and He flies to the rescue of a surrendered devotee. How many illustrations are there in the lives of many great saints that establish this fact with all emphasis! The incidents of Gajendra, Draupadi, and the lives of a host of devotees, ancient and modern, are glorious examples that prove this idea in facts and figures. Words cannot adequately express the astounding effects of surrender.

The course of *Saranagati* has got sixfold features as its special characteristics.⁷⁹ The scripture explains it thus: A strong resolve to accept those activities that are congenial to the growth of *Bhakti*. An aspirant who is sincerely longing for advancement in the devotional path should practise with utmost care only such observances as are favourable to his rapid progress. The extremely turbulent senses, with all their evil propensities and madness, are to be engaged in the service of the Lord. Each activity of the aspirant of devotion, such as taking food, association, movements, etc., should be regulated fully under this principle. Such activities are of six kinds.⁸⁰

1. *A genuine enthusiasm in observing the devotional activities* is one of the invariable virtues necessary to strengthen our devotion towards Bhagavan.

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- 79 आनुकूल्यस्य सकल्प प्रातिकूल्यस्य वजनम् ।
रक्षिष्यतीति विश्वासो गोप्तृत्वेवरण तथा ।
आत्मनिक्षेपकापण्ये षड्विधा शरणागति ॥ व त, ह भ त्व २।११।६७६
- 80 उत्साहान्निश्चयाद्ध्यात् तत्तत्कमप्रवतनात् ।
सगत्यागात् सतो वृत्ते षड्भिभक्ति प्रसिध्यति ॥ उ

One who is indifferent to his real uplift and hence reluctant to practise all that is conducive to the rise of *Bhakti*, meets with hordes of tremendous difficulties in his path. Enthusiasm in the observance of prescribed religious practices, is a very congenial factor in building up *Bhakti* towards the Lord. In the absence of genuine enthusiasm, lethargy, indifference, desperation and such other despicable qualities dominate over us. Laziness is the worst enemy to religious progress. If an aspirant allows this evil the slightest scope, it will take undue advantage of him and ruin him totally. Reluctance and lack of endeavour in observing devotional practices, make us victims to this evil agent. 'Oak is not felled with one blow', is a very wise proverb. Lack of confidence in himself, and consequently, his efforts create desperation in him. An aspirant in the path of devotion should never fall a victim to this discouraging factor. He must rise above this. "Persons who are given to various desires are asked to follow the path of *Karma* by Bhagavan Sri Krishna. Those who have a spirit of renunciation in the daily, and occasional activities prescribed by the Sastras, should necessarily follow the path of knowledge. Due to some unknown divine virtues, in the past, those persons, who have ingrained in them a strong faith in the Glories and Deeds of Bhagavan, should invariably follow the path of devotion or *Bhakti*"⁸¹ They too may be indifferent to the observance of the daily and occasional duties, but they adopt those principles that are favourable to the growth of devotion. Those who are eligible for the path of *Bhakti*, are not extremely attached to the

81 निर्विण्णानां ज्ञानयोगो न्यासिनामिह कमसु ।

तेष्वनिर्विण्णचित्तानां कमयोगस्तु कामिनाम् ॥

यदुच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥ भा ११।२०।७-८

fruits of their actions. Without the physical body, the practice of devotional activities in the mortal plane, is an impossibility. As such, however, unwelcome they may be, a certain amount of activity is unavoidable in the material world. Sincere aspirants after devotion, should work for their livelihood, though with reluctance, and worship the Supreme Lord Śrī Krishna with intense *Bhakti* to Him. They are extremely unattached to the various types of worldly actions, and with passage of time, become more devoted to the devotional practices of the Lord. The Merciful Lord, manifesting Himself in their hearts, destroys all their evil propensities. By the continuous remembrance of the Lord, their hearts become purified. They are freed for ever from the evil consequences of bondage. Their doubts too are removed. They become eligible to realise the Supreme Lord. Other efforts are not successful in bringing their results, if the votaries of those methods lack in the quality of dependence on the Supreme Lord. Their inability to destroy the terrible consequences of *Karma* must not dissuade them from their efforts. Hence, from the very beginning of an aspirant's devotional activities, keen enthusiasm should be preserved even at the cost of all comforts, and this is the very life of firm faith, a prerequisite for obtaining *Bhakti*.

2 *Those treading the path of devotion must have settled convictions* regarding the path, they are pursuing and the final attainment. Till we are confident of the method and the results it would offer, we are under the influence of doubts. If an aspirant falls a prey to doubts, he is lost.

"He who is ignorant of the true knowledge of relationship and lacks badly in faith for the performance of *Nishkam Karma*, is overcome by a feeling of hesitation, and meets with destruction. To

a sceptic, there is no shining future. He never succeeds in attaining happiness either in this world or in the next"⁸² Hence, strong belief in the statement of the scriptures, without the least possible doubt in it, is indispensably necessary for the growth of devotion

3 *Patience is another essential and favourable quality that is needed for every aspirant after devotion* 'Patience and perseverance will overcome mountains' We are severely disappointed and nonplussed due to want of patience. Those who lack this quality are undone, they do not prosper in any line. By the influence of patience, an aspirant for devotion gains perfect control over himself, and finally the entire world bows to him

Souls under the thralldom of Maya are the slaves of sixfold passions. Those who can effectively succeed in conquering all these six passions can master the whole world⁸³ These impulses are (1) an uncontrollable tendency for idle gossip, (2) various undesirable speculations of the wavering mind, (3) proneness to uncontrollable anger, (4) unusual desire for satisfying the tongue with delicious varieties of food, (5) longing for excessive eating, and (6) sexual appetite. These six impulses are highly detrimental to the development of devotion. Hence, with utmost patience, they are to be abandoned in the daily life of one aspiring after *Bhakti*. As long as the human body continues to exist till death, a sincere aspirant should make all earnest efforts to check the inimical incitements by engaging them in the service of the Lord

82 अज्ञश्चाश्रद्धानश्च सशयात्मा विनश्यति ।

नाय लोकोऽस्ति न परो न सुखं सशयात्मन ॥ गी ४।४०

83 वाचोवेग मनस क्रोधवेग जिह्वावेगमुदरोपस्थवेगम् ।

एतान् वेगान् यो विषहेत धीर सर्वामपीमा पृथिवी स शिष्यात् ॥ उ १

All aspirants in the various religious paths are after some gains. Those who are observing the fruitive activities, long for the attainment of paradise and its varieties of pleasures unavailable in the same measure in this world.

People who are following the path of knowledge, do so tempted by a strong desire for eternal liberation for themselves. Similarly, those who are pursuing the path of *Bhakti* or devotion, constantly cove^t to render full satisfaction to the senses of the Lord. Delay in the achievement of one's goal, often causes ground for utter despair, resulting finally in a downfall from his cherished goal. In order to avoid this evil consequence, an aspirant in devotional path, must be wholly wedded to this quality of patience. The Supreme Lord is an Ocean of Mercy. Either this day or some other day in this very life, if not, certainly in some other birth, He will shower His Mercy upon him. He never forsakes him who solely depends upon Him. "I will cling to His Lotus Feet with all hopes and never give Him up under any severe test." Such a firm determination helps the aspirant to achieve a glorious success. 'Patience is the best remedy for grief'. It is the plaster for all sores. Therefore, in all sincerity one must cultivate this virtue of 'patience' in him.

4 *In observing the prescribed devotional acts* the Sastras lay down a series of activities for awakening and promoting devotional feelings in us. These activities must occupy the highest place in our daily performances. The sixty-four principles (see footnote 159) on *Sadhan Bhakti* are all favourable activities that help us in our goal. Sri Krishna advises Uddhav in the eleventh canto of Srimad Bhagavata thus: "Faith in listening to My Nectarine Narratives, constantly repeating them, great attachment in per-

forming My worship, singing hymns in My praise with a devotional fervour, natural regard for rendering service to Me, prostrated obeisances with all the *Indriyas*, special liking for the service of My devotees, feeling My presence in each and every created being, engaging fully one's *Indriyas* in My service, singing My Glories, dedicating one's heart to Me, renunciation of all desires, sacrificing one's wealth, comforts, and pleasures for My service, consecration of all things that are worth desiring, performances of religious sacrifices, muttering of Mantras, observance of religious vows, and practice of austerities for My pleasure—O Uddhav! By observing these, loving devotion to Me, is kindled in the hearts of those souls who have surrendered themselves unconditionally to Me "84

5 *All evil associations must be strictly eschewed* 'Man is known by the company he keeps' Association exerts a tremendous influence on the building up of one's character, both in the material and spiritual fields Association is twofold—(1) Company of others, and (2) having attachment to other objects or persons The first one is again of a twofold nature, (a) keeping company with non-devotees and persons

84 श्रद्धामृतकथाया मे शश्वन्मदनुकीर्तनम् ।
परिनिष्ठा च पूजाया स्तुतिभि स्तवन मम ॥
आदर परिचर्याया सर्वांगैरभिवन्दनम् ।
मद्भक्तपूजाम्यधिका सबभूतेषु ममति ॥
मदर्थेष्वगचेष्टा च वचसा मद्गुणेरणम् ।
मय्यपण च मनस सकामविवर्जनम् ॥
मदर्थेऽथपरित्यागो भोगस्य च सुखस्य च ।
इष्ट दत्त हुत जप्त मदर्थं यद् व्रत तप ॥
एव धर्मेमनुष्याणामुद्धवात्मनिवेदिनाम् ।
मयि सञ्जायते भक्ति कोऽन्योऽर्थोऽस्यावशिष्यते ॥

addicted to women, and (b) having association with women. The second, too, is twofold, (a) attachment to bad instincts, and (b) attachment to wealth, properties, house, ornaments, relations, etc. All these associations, either in the form of company or in the nature of attachments, are detrimental towards devotional progress. Sri Krishna explains their evil consequences in Gita thus —

“Association with the objects of the world awakens passions in man, passions when obstructed give birth to anger, anger leads to delusion, delusion is followed by loss of memory, when a man is deprived of sound memory, he loses his intelligence which consequently brings total destruction to him”⁸⁵

Fallen souls are weaklings in all respects. If they are left at the mercy of their material senses, their destruction is inevitable. ‘Birds of the same feather flock together’. Material senses will slowly drag the man to similar sense-objects. Their association, gradually gives birth to attachment with those objects. The more he gets attached to these objects, the less he becomes interested in his spiritual goal. Thus in course of a short span of time, his condition gets deplorable and at the end, he meets with a lamentable downfall. Householder devotees, who practise devotion, while leading a household life according to the injunctions of the Sastras, must associate with their wedded wives, in accordance with the rules and regulations laid-out in the scriptures. Both the husband and wife with the assistance of the other members of the family, such as daughters, sons, bro

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- 85 ध्यायतो विषयान्पुंसः सगस्तेषूपजायते ।
 सगात्सजायते कामः कामात्क्रोधोऽभिजायते ॥
 क्रोधादभवति समोहः समोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ गी २।६२-६३

thers, sisters, etc., must make sincere efforts to engage themselves fully in the service of the Lord. In such a family life, there would not be any fear of evil association or formation of worldly attachments. For householders or renounced persons, association with undesirable people, is unwholesome and objectionable. Attachment or addiction to one's previous evil instincts is to be totally abandoned. By its association with us for the last so many births, it becomes more or less our inherent nature. It does considerable harm to our eternal welfare.

Attachment to material objects and persons, such as wealth, properties, houses, lands, ornaments, clothings, children, wives, brothers, sisters, their persons, etc., is like a highwayman who robs us of our spiritual wealth gathered while on the royal path to devotion. Addiction to intoxicants and stimulants too come under the same category. Eating objectionable foods like, flesh, fish, egg, etc., are also not favourable to our goal. *Humanity is saved from all these evils by the marvellous efficacy of 'Sadhu Sanga' or association with Bhaktas*

6 *Following the course practised by the devotees is the well-known effective and favourable way that helps the striver in his efforts for developing Bhakti.* Sadhus, whose mode of conduct we are expected to follow for our spiritual benefit, are of two kinds. (1) Householder devotees who lead an exemplary life while living in the family fold, and (2) those who give up all their family connections and exclusively devote themselves to the service of Godhead. Because of the difference in the station of life and responsibilities, certain traits of the two classes of devotees show slight variation. Yet, there are common principles as well. Scriptures describe a series of rules for regulating our conduct. The main object

of all these rules and regulations laid-out in the Sas-tras, is to bring us back to a perfect life of faith in and love for Godhead from an uncivilised, and irreligious barbaric living. Those who lead a householder's life, are expected to earn their livelihood and maintain their families by virtuous means, *engaging themselves in the service of Bhagavan, Bhaktas and the chanting of the Holy Name*. Entertaining guests is an important duty that every householder should unfailingly and ungrudgingly practise. They must be frank in their behaviour and sympathetic in their attitude. They should never be given to foul ways of earning their livelihood and barbarous living. They should be kind even to subhuman beings. Avoiding all pseudo-types of asceticism, they must lead the life of a genuine devotee. Pseudo-asceticism consists in abandoning all objects of the world intended for the service of the Lord, with a feeling of contempt, imposing material attributes on them. *Whereas, genuine asceticism is that which utilises every object of the world in the service of the Lord, without having the least attachment to any of them*. A follower of genuine asceticism leads a well regulated life, earns by virtuous ways means for meeting his legitimate necessities. He is neither for excessive enjoyment nor for renunciation. He is the upholder of the idea of proper utility of all objects. He never runs mad after selfish and unnatural wants. Though in the midst of family surroundings, he is a true devotee in spirit engaged in the service of the Lord.

That striver who has given up all his family connections for exclusively engaging himself in the service of the Lord, *i.e.*, Sanyasin must lead a very simple life. *Constantly chanting the Holy Name forms an important item of his daily duty*. Avoiding all worldly gossips at all times, delicious varieties of food, and showy dress he must, in all humility, utter

the Holy Name He should maintain his body and meet its bare necessities by alms from those who are faithful to Godhead and Sastras Discarding all sense of pride and wandering from place to place undergoing all sufferings in this ocean of worldliness he must render the maximum help to other souls, who are averse to Godhead

All should discard harmful activities that stand in the way of attaining Bhakti Souls imprisoned in

Unfavourable acts that arrest devotional progress	the physical and subtle bodies and guided by selfish desires are wan- dering in this world from time im- memorial They take births in dif- ferent species according to their actions They gather a variety of experiences in this world, both good and bad If these experiences make them wise and persuade them to give up their leanings for enjoyment or freedom in any form—well—they have succeeded in their life's mission The purpose of their human birth is fulfilled If not, they are to rotate along with the world of worldliness ceaselessly These latter displease the Lord and hence His love is not had Without the least hesitation, we must refrain from these acts that are detrimental to the progress of devotion Such undesirable agents are grouped under six heads ⁸⁶
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1 *A tendency to hoard anything more than the legitimate necessity* is an impediment that we must all sincerely avoid in our daily activity The enjoyment of the world through the sense-organs, *i e* , eyes, ears, nose, tongue, and the skin, plays an important role in which every fettered soul is hopelessly engrossed in this world Without a certain amount of indulgence in the workings of the senses, it is impos-

86 अत्याहार प्रयासश्च प्रजल्पो नियमाग्रह ।

जनसगश्च लौल्य च षड्भिभक्तिर्विनश्यति ॥ उ २

sible for human beings to survive here. Devoid of these activities, human life is something that cannot exist. As soon as we give up all activities of the senses, we cease to exist. Activities are the inherent nature of man. Man cannot continue in this world without performing actions. Actionless life is nothing but death itself. When these actions are done with selfish purposes, independent of any devotion to Bhagavan, they are the cause of our bondage and the repeated cycle of births and deaths. Those very actions when done with a motive of pleasing the Lord, save us from the cyclic effects of this world. As such, all our daily activities are to be regulated in a favourably co-ordinated way, so that we may attain the Lord while performing them properly.

2 *Over-zealousness in trifling acquirements is a weakness of many aspirants to devotion, who fall a prey to this false zeal. They put in innumerable tireless efforts in gathering knowledge, fame, etc. Unalloyed devotion to the Supreme Lord is the wealth of all wealths. Unconditional surrender and loyalty in words, deeds, and thoughts to Bhagavan form an important characteristic of Bhakti. These are ingrained in the inherent nature of unalloyed souls, as such, Bhakti is the natural function of all Jivas. No doubt, in our conditioned state, a certain amount of practice is unavoidable in awakening these dormant sterling qualities. All efforts other than those needed for awakening Bhakti, are impediments to the realisation of our highest goal. These efforts are commonly made in gaining more knowledge and benefits in fruitive activities. The zeal for gathering knowledge makes one go mad after the realisation of the Attributeless Brahman and finally getting absorbed in it.*

"The Supreme Lord Sri Krishna though unconquerable in all the three worlds, is won over by those who discard all their vainglorious attempts to realise the Divine Nature, Attributes, etc., of the Lord, through empiric knowledge, submit to His Feet and survive by hearing the glorious Narratives of the Lord, spontaneously coming out from the mouths of great saints living in places sanctified by them, receiving and revering the same with body, mind, and words "87

3 *Idle gossip is another uncongenial factor that stands in the way of persons who are desirous of realising Bhakti* This is sure to bring disappointment in the long run This ugly habit, if not nipped in time, brings in its trail so many difficulties Unfortunately, as the Kali progresses, this habit has become a serious disease amongst the people, which starting as a sporadic one, slowly grows into endemic, then develops into an epidemic, embracing a whole region, and finally becomes pandemic, spreading throughout the world Unnecessary indulgence in gossiping, fruitless verbal jugglery, speaking ill of others, indulging in quarrels, scrutinising the conducts and deeds of others, speaking falsehood, disparaging holy persons, discussing worldly topics with excessive zeal, etc., are all actions of the same category These evil habits must be totally eschewed

4 *Undue addiction to the observance of the rules of the Sastras or its total neglect must be avoided* The entire teachings of the scriptures come under two heads (1) Commandments,

87 ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरिता भवदीयवाताम् ।
स्थाने स्थिता श्रुतिगता तनुवाङ्मनोभिर्ये
प्रायशोजित जितोऽप्यसि तैस्त्रिलोक्याम् ॥ भा १०।१४।३

(positive assertions) and (2) prohibitions (negative assertions) The Sastras try to regulate our lives by all these methods, directly and indirectly, and inspire genuine devotion in us

The highest stage of spiritual realisation is attained after a series of graduated stages In each of these stages, it is imperatively necessary for the aspirant to practise certain observances pertaining to that particular station in life The strict performance of these prescribed duties, makes him eligible for the next immediate stage Failure in these observances, brings him a downfall from the spiritual path Addiction to the duties of a stage which is already passed by the aspirant also stops his progress Hence, each *Sadhak* should perform the duties allotted to the particular phase of his development with sincerity and never be indifferent to it

5 *Evil company or association with persons who have not an iota of Bhakti in them is another serious obstacle that brings ruin to an aspirant of devotion* Mere conversation or sitting side by side are not acts of association Any transaction or dealing with such persons in a spirit of too much cordiality and interest results in the form of association

The Sastras though they forbid us to associate with evil persons, in any way, never encourage us to speak ill of any one including these evil persons, at any time By speaking ill of others we degrade ourselves The Sastras recommend even imprisonment in a room surrounded by flames as better than living with evil persons

6 *Fickle-mindedness and greed cause the downfall of the aspirant and deter him from the pursuit of his goal* This waywardness is effected in two ways—by the unsteady position of the heart, and that of intelligence The affinity of the mind towards sense-

objects, create in the heart both attachment, and hatred. These changes in the mind and heart disturb the tranquility of an aspirant. Just as, a strong wind tosses a boat in the sea, even so, these disturbances of the mind distract the aspirant from his practices.

A firm confidence that the Supreme Lord will protect us in all circumstances is needed. In fact, who is saving us from all the dangers and calamities that are hovering around us every moment? In time of a severe trial, all of our acquisitions or the nearest of relations fail. *There is no power anywhere in this universe that would do any harm to a person whose Protector is the Supreme Lord. On the contrary, the entire population and resources of the whole universe, cannot save him, if he is disowned by the Lord.* This firmness in his belief makes him steady ever the more. This spirit of confidence saves him from the unsteady nature of the mind. It laughs in time of dangers. It strengthens his weak enthusiasm. It enables him to overcome his enemies within. It makes the life of a striver light and easy, and his journey remarkably smooth and pleasant.

“The very Lord Sri Hari. Who is solely responsible for the creation, sustenance and dissolution of this world and Who is the Origin of all, Whose Yoga Maya cannot be conceived even by the great masters of Yoga and Who is the Lord of all triple qualities, the same Lord of Pure Existence will come to our rescue. Why should we unnecessarily worry over the same?”⁸⁸

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- 88 विश्वस्य य स्थितिलयोद्भवहेतुराद्यो
योगेश्वरैरपि दुरत्यययोगमाय ।
क्षेम विधास्यति स नो भगवास्त्र्यधीश-
स्तत्रास्मदीयविमृशेन कियानिहाय ॥ भा ३।१६।३७

Those who are averse to the Lord, depend on their material resources as the sole support of their life. They have their hopes well established in their bank deposits, insurance premiums, debentures, gold, silver, properties, animals, provident fund, pension, etc. How long can they rely on these perishables? It is definitely sure that these would show their real nature one day. They have never saved a single person, so far, from the various worries he is subject to. In future also they will be incapable of doing what they cannot do at present. They are dead matter, how can they help human souls? Surrender to Bhagavan must be complete in words, deeds, and thoughts. A surrendered person feels extremely delighted by the effects of such an act. By words he expresses it to the Lord, by the mind he feels what he speaks and with the body, he takes shelter in holy places sanctified by the various pastimes of the Lord. Success in our efforts in the devotional path, depends on this act of self-surrender. Variation in the results of spiritual practices is mainly due to the difference in the degree of surrender. Those who have fulfilled all the six qualifications of *Saranagati*, perfectly in their lives, get immediate response from the Lord. Failure in achieving our goal even after making various efforts, is due to the absence of absolute *Saranagati*, without any reservations. This indeed, is the very life of *Saranagati*. It is the one vital force that makes all other qualities of *Saranagati* fully energetic. If we have real confidence in Him as our Saviour, the rest of the duties automatically accompany. If this substantial principle is absent, the remaining functions are lifeless. This is like the main trunk of a tree to which the other five principles are depending branches. This noble idea is exemplified in the following Slokas —

Choosing the
Lord as
Protector

"O Protector of cows! O Ocean of Mercy! O Lord of Lakshmi! O Destroyer of Kansa! O Embodiment of compassion with regard to Gajendra! O Madhav! O younger Brother of Balaram! O Preceptor of the three worlds! O Lotus-eyed! O Lord of the Gopis! Protect me, I know nobody besides Thee "89

"O Supreme Lord! For the innumerable Jivas living in the infinite number of worlds Thou art alone the Father, Thou art alone the Mother, Thou art alone the Beloved Son, Thou art alone the dear Friend, Thou art alone the real Benefactor, Thou art alone the Preceptor, and Thou art the Sole Refuge for all I too belong to Thee, I am Thy servant, and Thou art my Goal I offer myself at Thy feet It is evidently certain that I too am to be protected by Thee alone "90

All the activities of a self-surrendered soul are guided by the Lord Himself Service of the Lord is his motto A surrendered *Sadhak* feels that he is neither the regulator, guide, nor the dictator of his own life and activities He loyally attributes these functions to the Supreme Lord He is thoroughly confident that the Lord is the Guiding Agent behind each and every action of his He becomes wholly subservient to the wishes of Bhagavan His indivi-

**Self dedication
to the Lord**

89 हे गोपालक हे कृपाजलनिधे हे सिन्धुकन्यापते !
हे कसान्तक हे गजेन्द्रकरुणापारीण हे माधव !
हे रामानुज हे जगत्त्रयगुरो हे पुण्डरीकाक्ष ! मा
हे गोपीजननाथ ! पालय पर जानामि न त्वा विना ॥ म मा ४४

90 पिता त्व माता त्व दयिततनयस्त्व प्रियसुहृत्
त्वमेव त्व मित्र गुरुरपि गतिश्चासि जगताम् ।
त्वदीयस्तद् भृत्यस्तव परिजनस्तद्गतिरह
प्रपन्नश्चैव स त्वहमपि तवैवास्मि हि भव ॥ स्तो ५७

dual ego is completely surrendered at the Feet of the Lord. He has firm belief in all the wonderful powers of the Almighty Lord. Being independent of the Lord is the cause of the Jivas being immersed in sins. Submission to Him is the only remedy for it.

"Lord Kesav is never far from those who are totally free from mundane vanities. But He is separated from those under the tutelage of irrepressible arrogance by a multitude of mountains."⁹¹

When Vibhishana from the opposite camp came to take shelter at the Feet of Sri Ramchandra, Sugriv informed Him, that the former should not be welcomed, to which Sri Ramchandra replied as under — "Anyone (let him be even my enemy) having approached Me, says even once, "O Lord! I am Thine", I always give him assurance of eternal protection, because this is my avowed practice (creed), which even I cannot transgress."⁹²

One practising surrender, while observing this last stage, is thoroughly convinced of all his inabilities and shortcomings. Recollections of the past deeds roll in his heart like waves on an ocean. He sees before him a picture of a series of his unworthy acts. He sincerely repents for all his past sinful deeds and evil propensities. He prays from the bottom of his heart. He weeps continuously before the Lord. This qualification of surrender is thus explained by a great saint in one of his devotional songs.

"My life is ever given to the commitment of sins. There is not even an iota of piety in it. There is

91 अहकारनिवृत्ताना केशवो नहि दूरग ।

अहकारयुताना हि मध्ये पवतराशय ॥ ब्र वै पु

92 सकृदेव प्रपन्नो यस्तवास्मीति च याचते ।

अभय सवदा तस्मै ददाम्येतद् व्रत मम ॥ रा लकाकाण्ड १८।३३

no estimate of my misdeeds towards others I have wounded their feelings oftentimes I was an object of regular worry to others and have given them considerable pains I was never afraid of committing the worst of sins for my own comforts I was ever unkind and selfish in my attitude It was a regular torture to me to see others in happy circumstances I freely spoke lies and it was a pleasure to me to see others in sufferings My heart was a repository of all evil desires I was always given to anger and pride Infatuated by worldliness, I was full of all the various vanities Malice and pride were my ornaments which I frequently wore Being a prey to sleep and laziness, I was devoid of any virtuous deeds, but over-zealous in evil deeds All my actions were for winning fame in the world, full of duplicity and actuated by greed, I was a slave to lustful passions I am a sinner who is abandoned by all virtuous souls and a worst criminal, terribly disposed to committing crimes constantly There is not even a single virtuous deed to my credit and I am miserably disposed to evil activities As such I fell a deplorable prey to multifarious sufferings Now, old age has overcome me I find not any help coming forth from any quarter My pride is humbled, all my hopes are shattered I am utterly helpless O my Beloved Lord! I submit all my grievances at Your Lotus Feet "93

Submission differs from total self-surrender slightly, though usually taken to be in the same category *Saranagati* leads us to the realisation of liberation and finally Divine Love The various secrets and specialities in the vast field of Divine Love, such as *Sneh*, *Mana*, *Pranaya*, *Raga*, *Anurag*, *Bhav*, *Mahabhav*, *Dasya*, *Sakhya*, *Vat-*

**Submission and
total self
surrender**

salya, and *Madhurya* are realised only by *Atma Nivedan*. *Saranagati* has no access to these specific realisations lying deep down the lowest depths of the Ocean of Divine Love.

Atma Nivedan is complete surrender of one's body, mind, words, deeds, thoughts, *Atma*, and all other things that he feels or claims as his own with the knowledge of relationship and guided by predominant feeling of rendering whole-hearted service to the Lord. *Atma Nivedan* has got twofold characteristics, *i e*, (1) Complete indifference to making any effort for one's own necessities of life, and (2) absolute dependence upon the Lord.

Saranagati is a mental attitude whereas, '*Atma Nivedan*' is complete surrender of even the soul at the Feet of the Lord. It is not attained by the study of the Sastras or discussing philosophical problems frequently. It is effected only by the Grace of the Lord's internal potency or *Svarup Sakti*. To impress upon a huge audience the indispensable necessity of surrender, quoting innumerable striking examples from different Sastras is an easy achievement. To dilate on its marvellous benefits too is possible, *but to feel its necessity in the heart of hearts, and to live up to it, constitute the most difficult problem that faces every man*. Unless a man gains sufficient experience in course of his worldly sojourn, and is thoroughly convinced of his utter helplessness and the futility of his dependence on earthly objects, his pitiable condition continues to remain so for ever. As such, an inborn conviction that no other person except the Supreme Lord, is capable of saving him from the endless sufferings, he is at every moment subject to, is a favourable disposition in attaining this virtue. Automatically, he gives up all other types of worship which he was hitherto pursuing and takes complete shelter in the Supreme Lord alone.

"The Kīratas, the Hunas, the Andhras, the Pulindas, the Pukkasas, the Abhiras, the Kankas, the Yavanas, the Khasas, and such others born of sinful races, and others who by nature are given to the commitment of sins, are all delivered of their previous sins by taking shelter at the feet of those who depend upon the Lord. We offer our prostrated obeisances at the Feet of such an All-Powerful Lord"⁹⁴

"O what a wonder! Even the wicked Putana, sister of the demon Baka, who, prompted by a desire to kill Śrī Kṛṣṇa, suckled Him with the most deadly poisonous breast-milk and got in return from Him attainment of the position of a foster-mother. Hence, is there any one else more merciful than Śrī Kṛṣṇa to Whom we can offer ourselves for protection?"⁹⁵

"How could physical, mental, and other troubles arising from a divine source or human medium or even from that of other inimical beings afflict one who has taken refuge in Śrī Hari?"⁹⁶

"For those self-controlled men, ever addicted to Truth and who unconditionally surrender themselves at the Feet of Bhagavan Śrī Hari, Which destroy all the worldly sorrows, there is nothing that yet remains to be attained in this world"⁹⁷

94 किरातहूणान्धपुलिन्दपुल्कसा आभीरक्का यवना खसादय ।
येज्ये च पापा यदुपाश्रयाश्रया शुध्यति तस्मै प्रभविष्णवे नम ॥
भा २।४।१८

95 अहो बकी य स्तनकालकूट जिघासयापाययदप्यसाध्वी ।
लेभे गतिं धात्र्युचिता ततोऽन्य क वा दयालु शरण ब्रजेम ॥भा ३।२।२३

96 शारीरा मानसा दिव्या वैयासे ये च मानुषा ।
भौतिकाश्च कथ क्लेशा बाधन्ते हरिसश्रयम् ॥ भा ३।२।३७

97 किं दुरापादन तेषा पुसामुद्दामचेतसाम् ।
यराश्रितस्तीथपदश्चरणो व्यसनात्यय ॥ भा ३।२।४२

“To those who have taken resort to the Boat of Sri Krishna’s tender Lotus Feet, of ever-sanctifying excellences which even great gods and saints from time immemorial have adopted as their Sole Support, the vast sea of worldly existence appears as insignificant as a calf’s footmark of water. They cross this with the least difficulty. To them the attainment of their Final Goal Vaikunth, is always free from any obstacles”⁹⁸

“O Lord! Those who have taken shelter under the Dust of Your Lotus Feet, never covet from You any reward, such as kingdom of heaven, sovereignty over the earth, the high position of Brahma, rulership of the uppermost heavens, attainment of supernatural *Yogic* powers, or even *Moksha* itself which puts an end to the repeated cycle of births and deaths”⁹⁹

“O Lord! Truly You are the Beloved of devotees, ever truthful, friendly, and extremely grateful for the services rendered. *Which wise man, ignoring You (Sri Krishna) would take protection under any other god or goddess?* If any one at any time has rendered any insignificant service to You, You, in exchange of such services grant all his desires. Even with that You are not satisfied, You give away even Yourself. Who are eternally free from growth and decay”¹⁰⁰

98 समाश्रिता ये पदपल्लवप्लव महत्पद पुण्ययशोमुरारे ।
भवाम्बुधिवत्सपद पर पद पद पद यद् विपदा न तेषाम् ॥
भा १०।१४।५८

99 न नाकपृष्ठं न च सार्वभौमं न पारमेष्ठ्यं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भव वा वाञ्छन्ति यत्पादरजं प्रपन्ना ॥
भा १०।१६।३७

100 कं पण्डितस्त्वदपरं शरणं समीयाद् भक्तप्रियादतगिरं सुहृदं कृतज्ञात् ।
सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्युपचयापचयौ न यस्य ॥
भा १०।४८।२६

CHAPTER 6

HARIDAS THAKUR AND THE KAZI

FOR sometime Thakur Haridas lived at Fulia, a village situated on the banks of the river Ganges, midway between Ranaghat and Santipur, in the district of Nadia, West Bengal. Fulia was very near to Santipur, where Sri Advaita Acharya was residing. Haridas Thakur was delighted beyond measure to have the company of Advaita Acharya. Saturated with ineffable joy, he spent his days in chanting the Name of the Lord. Unattached to the mundane objects and undisturbed by the ups and downs of the transitory world, he was swimming in the Ocean of Transcendental Bliss.

Loudly uttering the Name 'Sri Krishna', Haridas Thakur frequently roamed on the banks of the river Ganges with great joy. Having no attachment to the fleeting pleasures of the world, he was the best of the ascetics. He never refrained from uttering the Holy Name even for a moment. By the influence of the higher qualities of *Bhakti*, he experienced various moods. He danced, sang, wept, laughed, rolled on the ground, in short, he had all over his body, signs of spiritual perturbations of Divine Rapture that a highly advanced devotee of Sri Krishna would experience. The moment Haridas Thakur started dancing, all the above signs of loving devotion made their appearance on his body. O' What a wonderful overflow of spiritual bliss! It drenched every limb of his, the sight of which transported even the worst of atheists with joy. These wonderful and uncommon signs of devotion that were visible on the charming person of Haridas Thakur, impressed beyond measure even great gods like

**Thakur and the
inhabitants of
Fulia**

Siva and Brahma, not to speak of others. All the Brahmin inhabitants of the village were highly impressed by his marvellous achievements in the field of devotion. Most of them accepted him as a great saint. Haridas Thakur continued to stay there. After taking his bath in the Ganges and incessantly chanting the Holy Name loudly, he roamed about freely in all the surrounding places near about.

This action of Thakur Haridas was not well appreciated by a certain section of the Brahmins and more especially the Muslim population there. They joined in opposition and took exception even to this most harmless and highly beneficial action of Haridas Thakur. To the Hindus and the Muslim opponents, it was a grave violation of the social custom. All these people regarded religion as a bundle of narrow dogmas and queer restrictions.

On the western side of Bhagirathi (Ganges) lay the township of Ambua. A Nawab (Governor), a powerful royal officer-in-charge of the administration of the town and surrounding villages was having his headquarters there. The Brahmin opponents of Haridas Thakur, who had in them a deep rooted enmity towards the devotees of the Lord, conspired with the local Muslims and came to a unanimous agreement to punish Haridas Thakur for creating social disorder. The matter was reported to the Kazi, the Muslim priest as well as the local administrator, who after making a thorough investigation of the whole case, decided to bring the matter to the notice of his superior officer, the Governor at Ambua. Accordingly, the Kazi himself went to the Governor and apprised him of the whole case and requested him to punish Haridas Thakur in a fitting manner for his guilt of changing his religion from Islam to Hinduism.

**Complaint
against
Thakur**

The Governor too was not a broad-minded man. He was also a cruel-hearted person. Forthwith he issued orders to arrest Haridas Thakur. Within a short period, Haridas Thakur was produced before him. By the causeless Mercy of Sri Krishna, Haridas Thakur was not afraid of death even, not to speak of the Muslim Governor and his wicked advisers. The virtuous and devoted inhabitants of Fulia felt immoderate sorrow at this most unwise action of the Government authorities in imprisoning a great saint, such as Haridas Thakur and depriving them of his happy and inspiring company.

Without the least hesitation, the cruel Governor cast him into a prison like an ordinary felon. There were at that time many others imprisoned. As soon as the arrest of Thakur Haridas reached their ears, they experienced a great joy from the bottom of their hearts. They thought, that since Haridas Thakur being a devotee of the highest order, his mere glimpse would bring to an end the miseries of their present prisoner's life. Hence, all of them requested their warders to afford them an opportunity to have a glance of the great devotee when he passed their quarters. After a short period he came to the very place where all of them were eagerly expecting him. Haridas Thakur was greatly moved in his heart to see them all in such earnestness. His soft and compassionate heart yielded to those convicts. He silently showered his blessings on them. The personality of Haridas Thakur impressed them deeply. His hands extended as far as his knees, a rare sign in any ordinary mortal, his moon-like face with eyes similar to lotus petals added to the charm of his matchless appearance. The very sight of the most handsome and revered personality of Thakur Haridas made all the prisoners present

**Thakur and the
convicts**

there to bow down with a natural impulse of regard and devotion Their feelings had their consequent results Sincere longings even of a momentary nature can never be a failure The sweet wishes of Haridas Thakur were not in vain *All of them felt in their hearts a flash of unparalleled joy which brought in them a great change in the form of loving devotion to Sri Krishna* Haridas Thakur noticing the circumstances in the midst of which they were for the moment, blessed them smilingly thus —“God bless you! May you all continue to remain for ever as you are at present.” Those poor prisoners felt utterly disappointed at the words of Haridas Thakur from whom they were expecting a blessing that would surely save them from the fetters of prison life Yes, they totally failed to grasp his kind intentions They could not catch the meaning underlying the expression of his Finding that all of them were disheartened by misunderstanding his words, he made haste to explain the hidden meaning of his expressions He said, “I suppose you all feel miserably disappointed over my words of blessings which I used just now You have utterly misunderstood the real meaning of my words I never bless anybody in a way that would bring mishap to him. If you just try to think deeper, you will surely be convinced of my intention Do not feel sorry over my words *Let the minds of all of you remain absorbed in Sri Krishna as is your state at present This attitude that you are fortunate to have in you now, is highly beneficial to you May you all from this moment jointly chant the Name of Sri Krishna and think of Him constantly* At present, the minds of all of you are entirely free from any evil thought of malice, oppression to other fellow-beings and such other vices *Meditate on Sri Krishna incessantly, taking His Name in all humility If you plunge into the material world once again, you*

are sure to forget Him by the influence of evil company True love for Sri Krishna is unattainable by one who is deeply absorbed in worldliness or who is in the company of the worldly-minded. Sri Krishna is farther than the farthest star in the heavens to one who is madly hunting after life's transitory pleasures. But to one who has completely surrendered his all to Him and who seeks earnestly to love Him, 'He is closer to him than his very breath, nearer than hands and feet'. A mind that is engrossed in enjoying mundane objects is the worst impediment towards God-realisation. As long as there is present in you an iota of desire to satisfy the cravings of your material senses, so long the chances of attaining devotion to the Feet of Sri Krishna remain slender.

The service of Sri Krishna and that of the objects of sense-enjoyments are the extreme opposite poles. A 'forgotten soul' who has in him no leanings towards the service of the Supreme Lord, wastes his valuable time on worldly topics. 'Time and tide wait for no man'. With an unimaginable speed, time fleets fast. If by the causeless Mercy of the Supreme Lord, one is fortunate enough to get the company of pure devotees at this stage, he will be extricated from this whirlpool of worldliness, and a tendency to the service of Bhagavan will be infused in him. "All those offences from which you are free at present, will once again make you a target for their attacks when you mix with the people of this world. That is the invariable nature of the world and its relationship. Understand this as the substance of all that I wished to convey to you. You could not grasp it, and you misunderstood me. I never desired that you should continue to remain in this prison for life, nor did I bless you to that purpose. Forget this transitory world and its fleeting pleasures and *constantly utter the Sweet Name of Sri Krishna*. May you

all be blessed with unflinching devotion to Sri Krishna " After delivering a soul-stirring sermon and showering his blessings on all those prisoners present there, Haridas Thakur reached the Governor

The Governor had taken Haridas Thakur to be an ordinary man, but when he saw his impressive figure and striking personality, he had to change his view. He offered him a seat with great respect. The Governor asked him in a familiar tone, "Brother! What is wrong with you? How are you given to this peculiar disposition? It goes without saying that of all the communities in the world, the Muslim community is the best. You are extremely fortunate to have taken birth in a noble community. Why then are you given to the practices of Hindus who are socially our inferiors? You have transgressed the religion of your race and adopted other methods of conduct in your life. By such improper behaviour in the present life, how can you expect deliverance in the next world? For the misdeeds you have already committed out of ignorance, you are guilty of grave sins. 'It is no use crying over spilt milk'. Try to free yourself from the sin that you have incurred. I shall give you a bit of advice that would save you from your present critical situation. Utter the '*Kalma*' of our noble faith and get reinitiated into our religion and that will be the end of the whole trouble. I am of the firm opinion that it is the only solution to meet the situation."

On hearing the words of the Governor, infatuated by the deluding energy (Maya) of Godhead, Haridas Thakur could not suppress laughter. He was greatly astonished over the wonderful skill of Maya in deluding unlucky souls about the true knowledge of the Lord and His eternal religion. He burst

Thakur and the Governor

Thakur's exposition of religious principles

out amidst laughter "Wonderful is the illusory power of Sri Vishnu!" And continued in sweet words "Listen, dear sir! God is One for all He is the One Eternal Object of worship without a second, for all, Hindus or Muslims For young and old, Hindu and non-Hindu, for man and woman, He and He alone is the Supreme Godhead Those ignorant Hindus and Muslims, who have no knowledge about the true nature of Godhead, are solely responsible for these unpleasant rivalries in religion They create separate gods, lay the foundation for unnecessary foolish quarrels, which lead to unfortunate developments of bitterness amongst the members of both the sections If you can forget all these petty, narrow, begotting, and fanatic feelings for awhile and try to understand with an impartial mind, the real Truth, by holding both the Puranas of the Hindus and the Koran of the Muslims as sound authorities in judging such matters, then and then alone we will be in a position to understand that they speak of the same Truth Both the Puranas and the Koran remarkably agree on this issue It is the self-same eternal entity, the Embodiment of Perfection, the Indivisible Truth, the Supreme Lord, the Indestructible by nature that resides in the hearts of one and all The inhabitants of all the worlds function in accordance with the guidance which the same Supreme Lord instills in their minds "O Arjun! The Supreme Lord is directing all Jivas like toys wire-pulled by a machine from behind, by His external potency Maya and dwells as the Indwelling Monitor in the hearts of all Jivas"¹⁰¹

The Name and Glories of the same Lord are sung by all people in every part of the world according to the declarations of their respective scriptures But,

101 ईश्वर सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ गी १८६१

the same Godhead accepts the inner motives underlying the actions of all persons. Any act of contempt against any of His creatures is verily a contempt shown against Himself. Hence, it is not advisable to show any hatred towards any of the creations of the Almighty Lord. By forcibly making one denounce his natural feelings and thrusting upon him the narrow views of another, great injustice is done to all other religions of the world which, again, is a gross contempt of the Supreme Lord, the One Object of worship of all these different schools of thoughts. Often we confuse the words 'service' and 'contempt' of the Lord. People, forgetting the love of Godhead, become the slaves to many creeds and practices in this world. Arresting their present courses of action, which are really detrimental to their everlasting good, is not to be confused as contempt for any religion or disregard to Godhead Himself. On the contrary, if instead of enlightening them with proper religious Truths and turning their mental disposition towards the Eternal Service of the Lord, any work is offered to them that engrosses them all the more in material environments and finally ends in their total perdition, it is not a sign of any kindness to them. In fact, it is a great injustice done to them. Such actions, though they outwardly appear as kindness and sympathy, are to be completely avoided.

Hence, I am acting in the way, the Lord has been pleased to guide my mind. The progress of a soul in the service of the Lord, entirely depends upon the causeless Mercy of the Lord Himself. We advance only to that extent, to which He permits us to proceed. "Those who worship Me with a loving heart, and are ever intent on communion with Me, are endowed by Me with such unmixed love, born of pure intelligence, as enables them to attain My Blissful

Abode"¹⁰² If a Brahmin, discarding his religion, embraces the faith of Islam, how do you account for it? How can you check these happenings? The deeds of every person are his own concern. Influenced by certain instincts, beings perform actions in this world. Those actions themselves, pay them in their own coin since actions have always their reactions accompanying them. There is no further necessity, of imposing special punishment on them. *What is the good of killing one, who has already committed suicide?* 'As you sow, so you must reap' Good sir! Please judge my case now. If you still feel that I am guilty of any offence, you can punish me.

There was a big gathering present to hear this peculiar case. All the Muslims gathered there, were highly satisfied by the genuine words of Haridas Thakur. All religions of the world, have many ideas common in them, that can impress the followers of any religion. When we undergo a careful study of all religions, we come across two important aspects in them, *viz*, the 'generic' and the 'specific'. The generic teachings of all religions of the world are more or less of a similar nature. But, the entire difference and rivalry arise when we expound religion in the 'specific way'. The specific study of any religion, clearly deals with all the intrinsic, and subtle problems in a profound sense. As Haridas Thakur did not go, deeply into the specific aspects, of the belief he was following, he could easily impress the common Truths, of religion even upon the Muslim audience.

**Religious
rivalry—Its
basis**

102 तेषा सततयुक्ताना भजता प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं त येन मामुपयान्ति ते ॥ गी १०।१८

In fact, our noble religion '*Sanatan Dharma*', inculcated by the Supreme Lord Himself, on the strong foundations of the infallible scriptures, has marvellous features in it. All the religions of the world, can be easily and beautifully accommodated into it. The various views of the different schools of thoughts, do find a meeting ground, in this eternal religion, known as '*Hinduism*'. It is splendidly rich in philosophical achievements, and highly advanced theological realisations, which are reinforced with inspiring rules of social and moral principles, in the day to day life of mankind. This religion claims its origin in the Eternal Lord Himself. '*It is not founded by Rishis or Yogis, Jnanis or Karmis—no, not even by celestial beings. Bhagavan Himself is its Founder*'¹⁰³ He expresses in the Gita, "I am the One to be known in the Vedas and It is I Who am the Author of the Vedanta and the Knower of it as well"¹⁰⁴ As it originates from Bhagavan, it is known by the name '*Bhagavata Dharma*'. Its jurisdiction is very vast. It is a veritable repository of different creeds. As such, it claims the widest range, beginning from the lowest stage, of dedication of all actions, to the highest attainments of Transcendental Love. It also provides its followers with realisations of all the different aspects of the Absolute Reality.

Though Haridas Thakur, could win the hearts of all the persons, present there by his lucid exposition of Truth, he could not convince the sinful Kazi. He possessed an adamant heart, with no particle of human kindness in it. He said to the Governor, "Let him be punished. This wicked per-

**Kazi's reaction
on Thakur's
exposition**

103 धर्म तु साक्षाद्भगवत्प्रणीत न वै विदुर्ऋषयो नापि देवा ।

न सिद्धमुखा असुरा मनुष्या कुतश्च विद्याधरचारणादय ॥ भा ६.३।१९

104 वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ गी १५।१५

son will mislead many others, and ruin their lives. Denouncing our noble religion, the ideal that he has now set up, *i e*, establishing the prominence of Hindu religion, will unfailingly pave the path, for many others in the near future, to follow in his footsteps. This will bring total discredit upon the Muslim race. Hence, in order to remove such a slur on our society, Haridas must be severely punished. If not, let Haridas Thakur repent for his sinful deeds, accept his guilt, and follow the sublime Muslim scriptures." Kazi is a religious authority, and hence, 'his words could not be ignored. So, once again on the appeal of the Kazi, the Governor spoke to Haridas Thakur "Dear brother! Give up the practices of Hindus, and come back once again to our fold, recite our own scriptures, and be relieved of all these unnecessary worries. This is the only alternative for you now, if not, all the Kazis together, will impose heavy punishment upon you. Once again I warn you. In the long run, you will have to repeat our scriptures. Why should you suffer unnecessarily?"

Haridas Thakur, was more firm in his faith and convictions, than all of them put together in theirs.

**Thakur's firm
determination**

Neither the suggestions, nor the threatening attempts of the Governor, or the Kazis could make any change, in the firm attitude of Thakur Haridas. He said, "None can go against the wishes of the Almighty Lord. Whatever the Lord wills one to do, he does the same. There is no power on the infinite number of worlds, that can revolt against God's Will. Be rest assured, that the fruits of one's actions, are befittingly rewarded by the ever just hands of God. The punishment for the various offences, committed by ourselves are awarded by the same Almighty Lord. 'Thy will be done' "*Even*

if my body is cut to pieces, and my soul leaves the body, I will not give up chanting of Sri Hari-Nama "105

What a brilliant example of firm determination, and a noble ideal, of extraordinary will-power! For every aspirant marching towards God-realisation, this example of Haridas Thakur, is like a guiding star. Anything that is genuine tending to our eternal good, is often beset with obstacles of obstinate nature. Unless the aspirant is firmly disposed to meet every hindrance, that occurs in his path, his progress becomes impeded, and disappointment only is in store for him. He must be prepared to face, any of these emergencies, with a cool brain. A firm determination, coupled with patience, that stands any test, can stem all the onslaughts, that are aimed, against our attempts. There is a wise proverb, which is worth recollecting always, 'Patience and perseverance will overcome mountains'. These two qualifications, aid his cause to a degree, that is beyond words. One of the four qualifications, mentioned by *Sri Gauranga Mahaprabhu*, for the constant chanting of the Holy Name is endurance greater than that of a tree. Let these words of Haridas Thakur, ring always in his ears. Let them be branded on his brain. Let them make deep, and permanent impressions, in his weak heart, so that by following in his footsteps, and through his causeless mercy, he also can get strength, to face all such obstacles on his religious path, with courage, and attain success in reaching his goal.

105 खण्ड खण्ड हइ देह याय यदि प्राण।

तबु आमि वदने ना छाडि हरिनाम॥ चै भा आ १६।९४

The words of Haridas Thakur, were like piercing shafts, released from a powerful bow. Everyone, there, was taken by great surprise. The Governor felt frustrated in dissuading Thakur Haridas. Noticing, the strong resolve of Haridas Thakur, he asked the Kazis, "What is your next move?" The wicked Kazis replied, "Let him be whipped in all the twenty-two streets of the town. That alone would open his eyes. He will understand the result of his sin, committed by taking the Name of Hindu God. Take out his life and have no consideration for him. If he continues to survive even after severe whippings, in all the twenty-two streets, then we shall believe the statement of Haridas Thakur. If he succumbs to the whippings, we are satisfied, that he is severely punished, for his grave offence."

On the advice of the Kazis, the Governor ordered his men in a loud voice "Whip him in all the twenty-two streets of the town. Execute your work, in such a way, that he should not survive. Being born as a Muslim, he practises Hinduism. Deliverance from such a sin, is possible only, at the heavy cost of his life itself." By the orders of the Kazis, and the Governor, a group of wicked men—nay brutes—caught hold of Haridas Thakur. They whipped him mercilessly, from street to street. Haridas Thakur meditated, on the blessed Name 'Krishna' continuously.

Deeply absorbed in the incomparable joy of Sri Krishna-Nama, Haridas Thakur did not feel, what was happening to him. He never felt any physical pain at all. The good and pious people of the town, were shocked at the sight of this heinous work. They felt greatly grieved at heart. But, what could they

do? Some said, "The whole country is doomed, on account of this crime of torturing a saint, like Haridas Thakur" Some fired a round of curses on the Ruler, whereas, some did not hesitate to organise even a regular riot. Some fell at the feet, of those wicked ruffians, in charge of whipping Haridas Thakur, and offered tempting bribes, thinking that, such offers might soften their hearts, and make them desist from such severe beatings. These actions of the people, did not melt the stony-hearts of those cruel servants, of the wicked Governor. Without the least pity, they executed the order entrusted to them. They appeared as it were a separate creation, in whom the softness of the human hearts was utterly absent. By the continued executions of such orders, they were rendered absolutely devoid of any feelings in them. Above all, the strict orders of their master urged them still more to the work. By the causeless Mercy of Sri Krishna, Haridas Thakur did not feel the slightest pain, in spite of such inhuman punishment.

Just as in the days of yore, the various tortures perpetrated by the Asuras, under the orders of Hiran-yakasipu, on the person of the great Prahlada, proved an utter failure, even so, the continuous and pernicious whipping of those wicked ruffians, did not do any harm to Thakur Haridas. *This extraordinary endurance, is the innate virtue of genuine Bhaktas. They remain so much intoxicated, in the eternal service of the Supreme Lord, that they never feel the pains and sorrows of the various harassments, inflicted on them, by the demoniac elements of the material world.* As one of the qualifications, for constantly chanting Sri Hari-Nama, we have already seen, that Sri Chaitanya Mahaprabhu has asked us to be more enduring than even a tree. If the devotees in daily life, get easily upset, and intolerant by the ex-

ternal events, their progress towards the goal is hampered. Often we see in this world, that the sincere exponents of Truth, are persecuted for no faults of their own. They have to face oppositions from a quantitative majority.

It is not that, only Haridas Thakur did not feel any mortal agony, but even those who remember with faith the great saint in such straits, can overcome their sufferings and calamities. Haridas Thakur was feeling sorry, for those innocent persons, who were involved in this terrible crime. He repeatedly prayed to Bhagavan Sri Krishna, to shower His blessings on those innocent Jivas, and pardon them for all their offences. *Such wishes, for the welfare of even one's enemies, could never come out from a selfish man of this world. None, except the magnanimous devotees of the Lord, who are free from any prejudice can cherish such a wish.* Men of the world are addicted to selfish pursuits. They always try to keep the other Jivas, in subjection to themselves, by exercising brute force over them. To achieve their selfish purposes, even the worst of the tyrants, do not change their cruel disposition. Even those, who appear to be apparently liberal, are keeping appearances, for their own purposes, and for earning a reputation in society.

All these people beat him severely, from street to street. They whipped him, with all the force they could muster to end his life. But to their extreme surprise, there was not even the least change in Haridas Thakur. He was oblivious of what was happening to his physical body, as he remained lost in Divine Bliss. He looked as lively and cheerful as he was ever. They wondered over this fact again and again. They could not get a satisfactory clue to it.

**Thakur's
compassion
on the
persecutors**

They thought with great astonishment amongst themselves "Is it possible for any human being to stand such heavy beatings? Usually by the beating in two or three streets, men are killed. Whereas, we have beaten him with extreme severity, in all the twenty-two streets of the town. Let alone the idea of bringing death to him, it is wonderful that he laughs very often. As the people remark, is he actually some Pir (Muslim saint)?" Thus thinking, these wicked men said to Haridas Thakur "Well, Haridas! You will be the cause of our destruction. It is indeed strange, that even such continuous, and vehement whippings, have not resulted in your death! We have beaten you to our utmost capacity. We are now completely exhausted, and there is no more strength left in us. Still, we are threatened with a heavy punishment, if our beatings do not cause your death. Our superior authorities would not trust us. Kazis will certainly get enraged, and put us to death for our negligence in executing their orders."

On hearing these pitiable expressions of those people, Haridas Thakur said with a smile "If by my survival any ill-luck befalls you even after your continuous beating me for long, I am the last person to wish it. Hence, in order to prevent such a calamity, and in your best interest, I shall give up my life now itself. You need not have the least doubt about it, you may witness it now." So saying, Haridas Thakur engaged himself in deep concentration of the Supreme Lord. It did not take much time, for him to lose world-consciousness. Within the next few moments, the great Haridas Thakur became absolutely motionless. There was no sign of life on any part of the body. Those ruffians, were greatly surprised at this sudden change, in Haridas Thakur. How could those unlucky sinners know about the superhuman powers of Haridas Thakur? They took

him to be dead. They bore his body and laid it down at the door-steps of the Governor's residence. The Governor immediately ordered them to remove his body for burial.

Even to this order, as to the disposal of the body, the cruel Kazi had his own opposition. He had his own explanation, which was purely based on his religious belief. He said, "If his body is buried after death, he is sure to attain salvation. In spite of his birth in a high family, and in a superior faith he was used to mean acts. Hence, he must be properly made, to pay for the unpardonable sin he has committed." According to the religious belief of this brute of a Kazi, if the body of such a person is buried, he attains everlasting good, whereas, if it is thrown in the Ganges, he will suffer endless miseries.

This evil-minded Kazi, who was supposed to be an authority in matters concerning religion, had now exposed his heart, to a greater extent than before. He was determined to wreak vengeance on Haridas Thakur even after his death. He wished him to take birth continuously amongst the Hindus, and to suffer heavily in all his births, as a penalty for taking the Name of Hindu God.

On the instructions of the Kazi, his employees lifted the body of Haridas Thakur, to be thrown into the Ganges. During this time Haridas Thakur, was deeply absorbed in the meditation of Sri Krishna, and tasting the ineffable joy arising from it. His body became so heavy that they could not move it, in spite of their great efforts. The Divine Lord, in Whose contemplation, Haridas Thakur, remained thus absorbed made, a special Descent into his body. The appearance of the All-Powerful Lord, the Upholder of the infinite number of worlds, into the body

of Thakur Haridas, made it unbearably heavy. Haridas Thakur himself, was floating in the eddies of the Nectarine Ocean of Divine Bliss. He was totally absorbed in his meditation, and as such, he was free from any gross feelings. He did not know where he was, whether he was in the air, on the bare earth, or in the flowing waters of the sacred Ganges. The devotion exhibited by the great Prahlada in days of hoary antiquity, by meditation on Sri Krishna, is the only illustration, that can be adduced with reference to this particular incident. Srimad Bhagavata states, that Prahlada had in him, a natural instinct for devotion to Bhagavan Sri Vasudev. He never used to waste his time in boyish games, as other boys of his age. By giving up all such useless sports, he used to engage himself single-mindedly in the meditation of Sri Krishna. By the effect of such meditation, he became saturated with the incessant flow of the Lord's contemplation, and as a result was absolutely unconscious of the physical world. His routine work, such as taking food, walking, sleeping, drinking water, etc., went on undisturbed like the movements of an automaton.¹⁰⁶ A similar incident from the Ramayana can be narrated here. When Indrajita, the son of Ravana, could not catch Hanuman, he aimed the infallible Brahmastra at the latter by which he (Hanuman) fell down stunned and submitted himself to the blow to show his due respect to it.¹⁰⁷

106 स तत्करस्पशघुताखिलाशुभ सपद्यभिव्यक्तपरात्मदर्शन ।
 तत्पादपद्म हृदि निर्वृतो दधौ हृष्यत्तनु क्लृप्तहृदश्चुलोचन ॥
 अस्तौषीद्धरिमेकाग्रमनसा सुसमाहित ।
 प्रेमगद्गदया वाचा तन्न्यस्तहृदयेक्षण ॥ भा ७।९।६-७

107 ब्रह्म अस्त्र तेहि सौधा कपि मन कीन्ह विचारा ।
 जौ न ब्रह्मसर मानउँ महिमा मिहइ अपार ॥

रा च मा प ५५३, सु का, द्रो १९

In the same manner, Haridas Thakur, too, received the whippings of these wicked people, for setting a living example of the highest order of tolerance before the world. Haridas Thakur proves in action what he has already once spoken to the Governor and Kiazı with great emphasis: "*If I am to face Himalayan hardships and if my body is chopped off, and if life itself departs from my body, yet, I will not give up the chanting of Sri Hari's Name*". The firm faith and the constant chanting of the Holy Name in the face of all risks, sacrifices, and hardships are the important teachings that Haridas Thakur, out of his overflowing kindness, leaves to the world. Otherwise, is it possible for any one, in all the worlds, even in dream, to harm Haridas Thakur, whose Protector is none else than Govinda, the Supreme Lord Himself? All the sufferings of humanity come to an end, by mere recollection of Thakur Haridas. Hence, how can any one think of offending him?

Even after a regular struggle to lift the body of Haridas Thakur, by the strongest of the employees, they could not succeed. Later on, the Lord willed Haridas Thakur to allow himself to be thrown by them in the sacred Ganges. He floated in the flowing stream. By the Divine Will, he regained his consciousness soon. Saturated with incomparable joy, he came ashore, and chanting loudly as usual, the Name of Sri Krishna he came to Fulia once again.

All the Muslim inhabitants of the place were highly impressed by the marvellous powers of Haridas Thakur. They realised his greatness. They were freed from all malice. Their hearts were purified. They regarded him as a great Pır. They bowed down to him in all humility. By the unaccountable mercy of Haridas Thakur, all the Muslims there got deliverance.

Haridas Thakur, who was all along in a mood of divine rapture, got back his external consciousness in a short while. On receipt of information from the local public, the Governor himself hastened to the presence of Haridas Thakur to have his sight. The merciful and great Haridas Thakur did not look down upon the Governor and he had no idea to avenge himself for all the atrocities perpetrated by the Governor. He received the Governor with a merciful and smiling glance. This charming and uncommon behaviour of Haridas Thakur penetrated deep into the innermost chamber of Governor's heart. It left a permanent impression on him, unchangeable for lives to come. With all sense of reverence and with folded hands, the Governor humbly uttered thus — "Verily, indeed, I am now thoroughly convinced that you are a Pir. You have really realised the knowledge of the One and it is well proved beyond any doubt. The large host of *Yogis* and *Jnanis* only made a false claim by their high sounding words, but you have firmly attained it, through incomparable joy of Lord's meditation. I have come over here to obtain a sight of you. O high-souled one! Forget and forgive all my offences. Everyone is equal in your view, you have neither a friend nor a foe. There is none in all the three worlds who can understand you in your essential nature. You may freely move anywhere at your sweet will. You are at perfect liberty to do so. You may continue to stay at your solitary cell on the banks of the Ganges. Have your own choice, stay wherever you like, and do whatever that pleases you. Nothing worldly can bind you."

The glory of Haridas Thakur is indescribable. Not to speak of those good natured inhabitants, the hard-hearted and prejudiced Muslims themselves forgot all their bitter feelings towards him by his mere

sight What a miraculous change? With burning wrath they brought him to the Governor to take out his very life, but lo! the marvel of marvels! His extraordinary patience and implicit faith in Godhead brought about a wonderful change in them, particularly in the Governor. He saw in Haridas Thakur a true messenger of Godhead. The wicked man repented for all his offences and without the least hesitation requested pardon for all his evil deeds. All fell at his feet, recognising him as a great Pir. In spite of the severe persecution, the magnanimous Thakur Haridas blessed all those Muslims.

Thakur Haridas now returned peacefully to Fulia. Loudly chanting the Name of Sri Hari, he arrived at the assembly of the Brahmins. They gave him a hearty reception. They were extremely joyful to have once again Thakur Haridas in their midst. They greeted the occasion with loud shouting of Sri Hari-Nama with inexpressible delight. Haridas Thakur danced with indescribable delight. Marvelous signs of spiritual perturbations manifested on his body. Tears, shivering, laughter, swooning, hair standing on end, etc., were distinctly visible on him. Intoxicated with Divine Love he now and then fell and rolled on the ground. Witnessing these wonderful signs of Transcendental Love, all those assembled there were lost in an ocean of unbounded joy. After awhile Haridas Thakur slowly composed himself and took up his seat. All the Brahmins sat around him with eagerness. Haridas Thakur was overcome by a feeling of utter humility for which he justly repented and said thus —“O Brahmins! Please listen. I have reaped the consequences of my evil actions, in the form of hearing the blasphemies against the Lord, Who out of His causeless Mercy, punished me very

**Thakur on his
persecution**

lightly I must consider myself very fortunate indeed to be thus pardoned by Him with a very mild punishment. One who hears the vilification of Sri Vishnu has to undergo endless sufferings in the infernal hell known as the 'Kumbhipak'. I have with my sinful ears heard much of impious talks. I have borne enough of mental tortures as punishment, lest I should repeat such conduct in future."

By thus giving instructive piece of advice, Haridas Thakur consoled all the Brahmmins present there, and performed with great joy the chanting of Sri Hari-Nama in their company. All those wicked people who had persecuted him were ruined in a short time with all their families.

Haridas Thakur lived in a solitary cell, on the banks of the river Ganges, constantly uttering Sri 'Krishna', 'Krishna'. He chanted three lacs of the Holy Name daily. The cave was a veritable Vaikunth itself to him. A huge serpent also lived in the same cave. All the visitors to the cave suspected its presence by the unusual burning sensation prevailing there. No living being could stand the burning sensation, created by its poison. Haridas Thakur had a good many visitors everyday. None of them could bear the influence of this poison, and remain there even for a short while. But to their great surprise, they noticed Haridas Thakur quite ignorant of this. All the Brahmmins put together their heads and discussed among themselves. "Why is there so much of a burning sensation in this cave of Haridas Thakur?" There lived at Fulia many physicians who were adepts in the treatment of snake-bites. On receiving information from others, they came and diagnosed the real cause of the burning

**Thakur and the
venomous
serpent**

sensation Till the arrival of these physicians, none was in a position to locate definitely, the origin of such a burning sensation One of them said, "Just beneath this cave there is an extremely poisonous serpent I am sure, it is its burning poisonous breath that is making impossible for any being to live in the cave May Haridas Thakur forthwith shift from here to some other place It is never advisable, to live in the company of a serpent, which is always cruel by nature Let us all go to him and earnestly request him, to leave the cave without any further delay" As suggested by the physicians, all of them approached Haridas Thakur, apprised him of all the facts, and appealed to him to abandon it, and move to some other safer place

On hearing the suggestions and requests of the Brahmins, and the expert physicians, Haridas Thakur replied, "I have been here for many days So far I have neither felt in the cave, the presence of any poisonous nor burning sensation But I feel sorry that you feel it and its unbearable burning So I shall leave this place tomorrow, to some other place according to your suggestion To be frank with you, I personally do not feel the least inconvenience But since all of you, are very interested in my safety, I must certainly satisfy you If really there dwells in the cave a huge venomous serpent, as narrated by you all, and if it does not leave the place by tomorrow, then by all means, I shall quit this cave It is sure that, either I, or the serpent, should leave this place tomorrow Anyhow you need not be anxious Avoid all these fears and let us have our discourses on Sri Krishna "Let all the Brahmins met here, as well as the goddess Ganga herself take me to be a devotee, with my mind fixed on the Supreme Lord Let the

cheat of a Takshak bite me at his will, to fulfil the curse of Sringi I only request you to sing the Divine Glories and Excellences of Bhagavan Sri Krishna ”¹⁰⁸

As they were thus engaged in discourses on the Transcendental Sports and Qualities of Sri Krishna, a most wonderful event took place there. On hearing the words that Haridas Thakur would leave the place, a huge serpent came out of its hole. In the presence of all others, it slowly went away elsewhere. All who sat there uttered the Name of Sri Krishna out of great fear. On the departure of this dreadful serpent, all of them were filled with boundless joy. They were now completely relieved of all their anxieties, and fears due to the presence of the serpent there. The people assembled there could not at all feel any burning sensation. Overwhelmed with wonder at the marvellous power of Haridas Thakur, the Brahmins there, became very much devoted to him. People who are wicked by nature and who feel great pleasure in harming other beings, are apt to fall victims to the cruelty of snakes, etc., or the ferocious nature of other wild animals. But even serpents, cruel by nature, do not harm Mahabhagavatas like Haridas Thakur, why, they even readily obey all their orders. This incident is an excellent example that illustrates our case. This is actually a very insignificant proof of the powers present in Haridas Thakur. By his mere kind glance the bondage of ignorance leaves the soul. Even the Supreme Lord Sri Krishna never opposes the words of Haridas Thakur.

108 त मोपयात प्रतियन्तु विप्रा गगा च देवी धृतचित्तमीशे ।
द्विजोपसृष्ट कुहकस्तक्षको वा दशत्वल गायत विष्णुगाथा ॥
भा १।१९।१५

CHAPTER 7

HARIDAS THAKUR AND THE SNAKE-CHARMER

ON another occasion the King of the serpents (Nagaraj) spoke about the glories of Haridas Thakur

**Thakur under
divine rapture**

Once, a certain healer of snake-bites, was giving an entertainment of a musical dance at the house of a wealthy man of that village. At that time Thakur Haridas happened to arrive on the scene and avoiding the huge crowd, he stood on one side and watched the dance. By the efficacy of a Mantra, the King of serpents entered into the body of the dancer. In truth it was the King of serpents who danced, possessing the body of the snake charmer. He was playing his part pretty well. The dance that was performed by Sri Krishna in the lake of Kaliya, was the subject of the pathetic song sung at a high pitch. By hearing the Glories of his Lord, by the influence of the enhancing excitant (*Uddipan*), Haridas Thakur, transported with Divine Ecstasy, fell down unconscious. There was not the least sign of life anywhere on his body. Within a short time he got back his consciousness. He thundered with incomparable joy and danced in ecstasy in manifold ways. This attracted the attention of the dancing snake-charmer. He suddenly stopped his dance, moved to one side and stood quietly allowing the great Haridas Thakur, to have his ecstatic dance undisturbed. Haridas Thakur rolled on the ground, all the eight spiritual perturbations, such as tears, shivering, hair standing on end, etc., manifested profusely on his body. On hearing of the incomparable display of mercy by his Beloved Lord Sri Krishna on

the cruel and wicked serpent Kaliya and on recollecting it he became saturated with His presence, he wept ceaselessly. All the spectators surrounding him, sang the Glories of the Lord. All this while, the snake-charmer witnessed the dance of Haridas Thakur, with folded hands and with all reverence. This divine spell of inspiration of Haridas Thakur lasted for a short time. On its completion, the original dancer once again continued his programme as usual. All the people, gathered there to attend the performance, were highly impressed and extremely delighted by witnessing the divine trance of Thakur Haridas. They, with excessive joy besmeared their bodies with the holy feet-dust of Haridas Thakur.

A hypocritical and ambitious Brahmin from amongst the spectators, thought that he, being a Hindu, by imitating Thakur Haridas, would command greater respect than the latter. So he started his silly game of dancing in a mock fit of frenzy and fell down as if senseless. The snake-charmer, noticing this cheat of a devotee, approached him and mercilessly thrashed him. Unable to bear the severe beatings, the Brahmin ran for his life and was not seen again. The snake-charmer restarted his joyous dance to the astonishment of all the spectators, who humbly requested him to explain to them the cause of his strange behaviour.

On hearing the words of the spectators, the serpent through the mouth of the snake-charmer replied thus—"You were all moved by the devotional fervour of Thakur Haridas and began to admire this ardent devotee. This hypocrite of a Brahmin, to gain the admiration of all of you as a devotee, started aping Thakur Haridas, till I adequately

**Artificial
display of
trance**

**Thakur
eulogised**

punished him, when he ran away to save his skin." Such sort of shameless deceivers have no devotion to Sri Krishna. One may attain devotion to Sri Krishna only when he is completely freed from all such insincere desires. The dance of Haridas Thakur, which all of you have just now witnessed, is capable of bringing to an end all worldly bondage. Sri Krishna Himself dances, when Haridas Thakur dances and the entire universe is sanctified by beholding his dance. He is worthy of his name 'Haridas—the servant of Sri Hari'. Really the Beloved Supreme Lord Sri Krishna is constantly sporting in his heart. He is ever-merciful to all living beings, and a true benefactor of one and all. He appears with the Lord in every Manifestation of His. He is an eternal associate of the Lord. Being an eternal associate, he is ever free from all offences towards Bhagavan or His Bhaktas. He does not follow the wrong path even in his unguarded moments. If anyone as a result of the accumulated heaps of meritorious deeds performed in previous births, is fortunate enough to get his company even for a short while, he undoubtedly attains eternal shelter at the Lotus Feet of Sri Krishna. Even the great gods like Brahma, Siva, etc., derive extreme delight in the company of such devotees and always desire their association. In order to prove the utter uselessness of caste, creed, lineage, etc., in the performance of the devotional services of Bhagavan, he has taken birth in a family of low lineage, being directed by the Lord to that effect. All the scriptures unanimously declare that a devotee of the Lord, even if born in a family of a low caste, is still an object of worship. Conversely, if even after being born of high lineage, one fails to worship the Supreme Lord, he is unworthy of any attention being bestowed upon

him His high birth leads him only to the vortex of hell ¹⁰⁹

Like Prahlada in the clan of demons, and Hanuman amongst the monkeys, Thakur Haridas took his birth amongst the Muslims Ordinarily men are always eager to get themselves purified by offerings to gods as well as by having a dip in the sacred waters of the river Ganges But, even those gods themselves long for the touch of Haridas Thakur The holy Ganges herself desires that Haridas Thakur should bathe in her sacred waters Why a touch? The mere sight of Haridas destroys one's eternal bondage By the sight of even those who have taken shelter in Haridas too, the bondage of worldliness, is rooted out You are all fortunate to enjoy the company of the glorious Haridas What I told you now, is only a minute fraction of his greatness I assure you in all sincerity that he who utters the name of Haridas even once will definitely attain the eternal realm of Sri Krishna ' So saying the King of serpents concluded his narration, he became silent All those assembled there, were highly satisfied on hearing this speech Thus, the great serpent, a real devotee of Bhagavan Sri Vishnu, proclaimed to the world the glories of Haridas Thakur The audience was convinced beyond a shadow of doubt about the high position of Haridas Thakur They loved him more than ever

<p>Thakur Haridas passed his days in chanting the Name of the Lord Sri Gauranga Mahaprabhu was still silent and had not yet manifested the purpose of His Advent to the world The world was badly in need of a religious awakening</p>	
<p>Navadvip and its religious bankruptcy</p>	

109 य एषा पुरुष साक्षादात्मप्रभवमीश्वरम् ।

न भजन्त्यवजानन्ति स्थानाद् भ्रष्टा पतत्यथ ॥ भा ११।५।३

Nowhere could one see devotion to Sri Vishnu. There was a small group of devotees living at Navadvip. These devotees were the targets of so many unpleasant taunts and criticisms from the utterly fallen materialists. In short, conditions all around, were pathetic and pitiable. Noticing the lamentable plight of the people and their utter indifference towards the path of devotion to Sri Vishnu, the magnanimous Haridas Thakur was immoderately pained at heart. He chanted, the Name of the Lord loudly. Even to this, there was opposition from the atheistic neighbours. These sinners could not bear the Name of Sri Hari, chanted by others. The very idea itself kindled burning wrath in them. A certain wicked Brahmin belonging to the village Harinadi in the district of Jessore in East Bengal, took serious objection to the procedure of Haridas Thakur. He lost his temper and angrily asked Haridas Thakur "Haridas! Why do you behave like this? What makes you to utter the Name so loudly? Our religion advocates only low muttering of the Name. What is your scriptural authority to chant the Name so loudly? Who taught you to shout the Name of the Lord like this? Well here is an assembly of Pandits (scholars in Sastras). Let them judge your say on this matter."

"Well my friends! Haridas Thakur replied, "It needs no mention that you all know the marvellous

**The efficacies
of loud
chanting**

Efficacy and Glory of the Divine Name. I have never read the Sastras with the object of collecting materials for arguing with others.

I have been only recapitulating what I have heard, from all Sadhus like you, who have taken recourse to the chanting of the Name and I would, at any cost, continue the same in future as well. By taking the Name aloud, the effect is increased a hundredfold. The Sastras do not condemn

it, on the contrary, they all emphatically praise the benefits accruing from such a course **“By loud chanting the effect is enhanced a hundredfold” “Meditation will succeed only when performed by one alone and in a lonely place, whereas, Sankirtan can be performed either in solitude, alone or in the company of multitudes”**¹¹⁰

To this statement of Haridas Thakur, the Brahmin retorted “Why should loud chanting of the Holy Name increase merit hundredfold? How do you account for this?” Haridas Thakur replied, “Hear me, sir The Sastras, such as the Vedas, Śrīmad Bhagavata, etc., have answered this fact unambiguously” Haridas Thakur was not a layman He had an extraordinary command over all the Sastras Absorbed in spiritual ecstasy, he gave an inspiring exposition on the above theme **“Listen, O Brahmin! By hearing once the Holy Name of Śrī Krishna, subhuman beings—birds, insects, etc., attain the sacred realm Vaikunth” “For he who utters Your Name purifies forthwith not only himself, but even all others who listen to him Hence, what doubt is there that he who is blessed by the touch of Your Lotus Feet can in all respects liberate others?”**¹¹¹

110 उच्चैः शतगुण भवेत् । चै भा आ १६।२७४
नामसकीतन चेदमुच्चैरेव प्रशस्तम् ॥ क स
एकाकित्वेन तु ध्यान विविक्ते खलु सिद्धयति ।
सकीतन विविक्तेऽपि बहूना सगतोऽपि च ॥ ब भा २।३।१५७
ध्यानन्तु एकाकित्वेन तत्र विविक्ते निजनप्रदेश एव सिद्धयति
खल्विति एवमेव सिद्धयेन्नान्यथेति निश्चिनोति । एव बहुविधनसत्तया तत्तदभावे
सति तस्या सिद्धिरुक्ता कीतनतु सदैव सिद्धयतीत्याहुः सकीतनमिति ।

111 यन्नाम गृह्णन्नखिलान् श्रोतृनात्मानमेव च ।
सद्य पुनाति किं भूयस्तस्य स्पष्टं पदा हि ते ॥ भा १०।३४।१७

“Beasts, birds, insects, etc , are not endowed with the power of speech They too are the creations of the Supreme Lord In them also there exists a soul just as in the case of us, human beings They can be helped only by making them hear the Holy Name They attain final liberation only by this process They are not accessible to any other course of religious training The muttering or the inaudible repetition of the Name of Sri Krishna helps to attain one’s own spiritual progress, whereas, loud chanting helps the good of many others who happen to hear such utterance from a genuine Bhakta Hence, the Sastras declare the effect to be hundredfold and advocate and praise loud chanting of the Name ”

‘It is proper that chanting of Sri Hari-Nama aloud, should be hundred times better than repeating It inaudibly, as the latter sanctifies the reciters themselves, whereas, the former sanctifies all others who hear It ’¹¹²

“Puranas praise a loud chanter of the Name a hundred times better than the low mutterer If one, who mutters the Holy Name within himself, living in any lonely place, happens to hear other material sounds, he is likely to be lead away from his cherished goal and its ultimate realisation may be put off Being ignorant of the doctrine of Name, dim reflection of the Name (*Namabhas*), and offensive repetition of the Name (*Namaparadha*) and their respective positions, a low mutterer of the Name is always apt to commit a grave offence and thereby deprive himself of all the real benefits of the chanting of the Name Please hear with rapt attention the

112 जपतो हरिनामानि स्थाने शतगुणाधिक ।

आत्मानञ्च पुनात्युच्चैजपन् श्रोतृन् पुनाति च ॥

ना पु, चै भा आ १६।२८३

real cause of this difference between both the types of aspirants. The inaudible chanting of the Name, as I have already mentioned, helps that particular individual alone, whereas, by the loud performance of the Sankirtan of Sri Govinda, all the beings, human as well as subhuman, are delivered from the clutches of Maya. Some are selfish in maintaining only themselves, whereas, a few help thousands of others in addition to themselves and their near ones to survive in this world. Of these two sections of people whom do you prefer most? You know yourselves. The same is applicable to the answer to your query." **From the above example we can understand that one who loudly chants the Name of the Lord is not only unselfish, but at the same time, a positively selfless and generous hearted person. So it is obvious that the loud chanting of the Holy Name is hundred times better than muttering the same.**

"The performance of the chant of the Name of Sri Hari with a loud voice, is alone the highest form of doing good to others. Selfish persons adopt the method of mental recitations, meditations, control of the breath, etc. The supreme goal of the individual soul is not realised by such mundane endeavours. The all round good of the Jiva can be achieved by the chant of the Holy Name and discourse on Sri Hari incessantly—without stopping for a single moment."

The above reply of Haridas Thakur, did not satisfy this stiff-necked Brahmin to the slightest extent. It only provoked his anger. He burst out in all fury. "Now, this Haridas has become the maker of our philosophy. In India, we are having six famous philosophies founded by six different great personalities, such as (1) Sankhya by Kapil, (2) Yoga by Patanjali, (3) Vaisheshik by Kanada, (4) Nyaya by Gautam, (5) Purva-Mimamsa by Jaimini, and (6) Uttar-Mimamsa or Vedanta Darsan by Krishna Dval-

payan Vedavyas This is an addition—the seventh one Strange are the ways of Kali! With the passage of time our Vedic religion (?) will come to an end (?) when exponents like Haridas spring up Who knows how many more such philosophies we may have in future? The prediction of the Sastras that the Sudras will expound Veda towards the end of this dark age, has even now come true We shall not have to wait for such a long time as the end of the Yuga”¹¹³

“By expounding the Sastras thus, you go about from house to house eating delicious food If your explanation is not consonant with the Sastras, I shall see that your nose and ears are cut off immediately’ Haridas Thakur did not respond to this expression of irrepressible arrogance He received it with a smile uttering the Name of Sri Hari Forthwith he left the scene loudly singing the Holy Name and without giving any reply to this rank materialist, a pervert of the first magnitude The people of the assembly

113 In this dark age wealth is the criterion to judge the position of birth or ancestry moral character and qualities of a person and in settling principles of righteousness and justice physical might would be the deciding factor Bh 12 2 2

By external marks alone humanity would distinguish persons who belong to the *Asramas* like *Brahmacharya* *Sanyas* etc and even the change from one particular *Asram* to the other too is effected by the same process of outer signs and dress paying respects on occasions of mutual meetings too are based on the same standard Financial bankruptcy would bring utter failure in deciding matters of justice and a flow of words is considered as a sign of wisdom and learning Bh 12 2 4

Poverty alone is taken to judge a man a vicious one while an arrogant pretender passes off as virtuous marriages are conducted on mere verbal agreements and a mere bath is regarded as sanctity and piety in a man Bh 12 2 5

The act of visiting any source of water situated at a long distance would be treated as pilgrimage to a holy water rather than visiting spiritual preceptors careful hair dressing in fashionable ways is considered grace filling ones own belly is regarded as the sole purpose of life audacious and vociferous expressions are accepted as truthful sayings maintenance of ones family is hailed as great skill in action and the purpose of performing religious functions would be necessary only for attaining name and fame in the world Bh 12 2 6

there, were also of the same fibre as of the wicked Brahmin—a group of worst sinners. In a couple of days after this incident, this wretched Brahmin had to reap the bitter consequences of his action in the form of an attack of virulent small-pox which took away his nose.

The soft-hearted and merciful Haridas Thakur felt deeply pained at heart while brooding over the condition of the world. Frequently uttering the Name 'Krishna' he heaved deep sighs of grief. He lost all his liking to live in the midst of such a decaying society, and longed ardently the company of some sincere devotee, and left for Navadvip.

Devotion to Bhagavan has become a disappointing subject which most people dislike. Men and women appear artificial and lose themselves totally, in what we call 'creature-comforts'. The nobler qualities of humanity are not to be seen anywhere. They are replaced by irreligious living, irreligious ideologies, selfishness, hatred, narrow sectarian bias, etc.

Void of righteousness and any sense of honesty businessmen all born with loathsome mentalities carry out their transactions. Humanity even when there is no alarming or calamitous conditions take resort to courses of living highly condemned by the righteous taking them to be appropriate. Bh 12 3 35

Even the best of masters who are repositories of all virtues are deserted by their servants when such masters are financially depressed. Masters too mercilessly abandon their good old servants of longstanding service and of good heredity if they become invalid or disabled or otherwise are in difficulty. Likewise people discard supporting their old cows when they cease to yield milk. Bh 12 3 36

In the age of Kali men will be so lamentably degraded as to become slaves of women. They will discard their parents, brothers, well-wishers and agnates on the advice of their sisters-in-law and brothers-in-law due to centring their affection on these relations of the women contributing to their sexual pleasures. Bh 12 3 37

In this age of Kali people pick up unpleasant quarrels even for a single pie, forsaking all friendliness and never hesitate even to risk their own precious and most affectionate lives or to kill the nearest of kith and kin. Bh 12 3 41

People guided by selfish motives of gratifying their own sensual passions and voracious appetites unscrupulously desert their old parents

In this dark age, many of the *Asurik* persons, will be taking birth in Brahmin houses, to bring chaos and destruction to the divine social order, and to disturb the peace and happiness, the really good few are enjoying "The demons under the protection of Kali age, taking birth in Brahmin societies, would harass the few who are really versed in the scriptures" ¹¹⁴

The above statement of the Sastras is not an exaggeration in the least sense. What we experience in our noble land at present, is already recorded earlier. If Brahmins, the highest according to the four-fold division of caste, and hence guides of the other three castes, are to meet with such a deplorable fall from the high status of morality, devotion, celibacy, religious sacrifices, etc., what would be the condition of

their wives of noble ancestry and their own children and never care to protect them Bh 12 3 42

In this Kali Yuga misguided by the false representations of disbelievers and deprived of proper understanding men do not offer worship to the most glorious Primeval Lord Sri Hari Whose Lotus Feet are the object of devotion and reverence to gods like Brahma Siva etc Bh 12 3 43

People in this age would never worship the Supreme Lord Sri Hari Whose Name even if unconsciously uttered by a man at his last moments of life when he is bedridden extremely afflicted deprived of strength and unable to move the limbs even makes one attain the highest goal completely rid of all the evil bonds of *Karma* Bh 12 3 44

The Supreme Lord Sri Purushottam by making His appearance in the devotional heart of one who meditates on Him completely wipes out all the evils born during the courses of religious performances due to the defects of substance place and body arising by the working of Kali Bh 12 3 45

Men are freed from all their sins committed in innumerable births by taking resort to listening singing meditating worshipping and revering the glorious and omnipresent Lord and His Transcendental Deeds. It is Sri Hari present in every one's heart that destroys all these sins Bh 12 3 46

114 राक्षसा कलिमाश्रित्य जायन्ते ब्रह्मयोनिषु ।

उत्पन्ना ब्राह्मणकुले बाधन्ते श्रोत्रियान् कृशान् ॥

व पु, च भा आ १६।३०१

those who depend upon them? If roots get rotten how can a tree survive? In fact, according to the Sastras, these are the real untouchables. All the *Dharma* Sastras strictly forbid us to have any relationship with them. Those who are very proud of their seminal birth, and cherish in them an inborn hatred to Bhaktas and Bhagavan, do not deserve any relationship whatsoever. If one meets such a person, he should forthwith try to avoid them by all means. Even to have a touch of such persons, will not only pollute one, but will pave the way to unending miseries. In our present fettered state, we are more prone to the influence of evil company than those of virtuous and holy saints. When a mere touch of those persons, involves us in unhappy consequences, what to speak of bowing down to them or to have exchange of ideas with them?

"Why should I speak any further on this subject? One should never have any contact or discourse even by mistake with those Brahmins, who are averse to Bhagavan Sri Vishnu" ¹¹⁵

"Just as one avoids the company of a Chandala (living upon the flesh of dogs), one must not even glance at a Brahmin who has no devotion to Sri Vishnu. **A devotee of Sri Vishnu even if he is outside the Varnas, sanctifies the three worlds**" ¹¹⁶

In this phenomenal world, there is a twofold process of creation. The difference in process corresponds to a variation of aptitude in the created beings. *Srimad Bhagavad-Gita* says thus —

115 किमत्र बहुनोक्तेन ब्राह्मणा ये ह्यवैष्णवा ।

तेषां सम्भाषणं स्पर्शं प्रमादेनापि वजयेत् ॥

प पु, चै भा आ १६।३०३

116 इवपाकमिव नेक्षेन लोके विप्रमवैष्णवम् ।

वैष्णवो वणबाह्योऽपि प्रनाति भवन्नयम् ॥

प प च भा आ १६।३०४

“In this world there are two kinds of created entities, *viz*, *Dava*, and *Asura*’¹¹⁷ Sri Vyasadev supports the same statement in Padma Purana with another equal version. There are two distinct classes of entities in the phenomenal world, *viz*, *Dava*, and *Asura*. The devotees of Sri Vishnu are *Dava*, while the *Asuras* have the opposite disposition.

One kind of creation concerns itself with Devas. There is a second variety, which is constitutionally opposed to the Devas, who are possessed of an enlightened disposition and polished behaviour. The functions represented by the spiritual classification in society, according to the dispositions and activities (*Varnasram*), are in conformity with the *Dava* nature. These twofold creations have been prevailing since time immemorial. Hiranyakasipu and Hiranyaksha, who lived in Satya Yuga, are designated as Asuras by reason of their hostility to Sri Vishnu, and Vaishnavas. These two brothers, were the sons of Kasyapa Rishi, who was a Brahmin. Although he was sprung from a Brahmin family, Hiranyakasipu degenerated into an Asura, by reason of his hostility to Sri Vishnu, and Vaishnavas. On the other hand a Vaishnav or devotee of Sri Vishnu may manifest his birth in an Asura family. The great Prahlada, the son of Hiranyakasipu, is a vivid example of this. Visvasrava, in Treta Yuga, was an eminent Brahmin Rishi. But, his son Ravana was a well-known Asura. By reason of his antagonism to Sri Ramachandra, he turned out to be an Asura.

In Srimad Bhagavata, the following regulation is stated as underlying the institution of the *Dava* classification by disposition and condition in life. “The characteristics by which the status of a person in theistic society is indicated, have been already stated

If those characteristics are found in a person, belonging by birth to a different class, he is to be spoken of as one of the class that corresponds to his natural disposition. Mere birth alone is not sufficient for one to come under a particular class, conduct also is necessary."¹¹⁸ Sri Sridharsvami while commenting on this Sloka mentions thus—"In the classification, Brahmin, etc., the possession of corresponding qualities, like equanimity, self-control, etc., is important and not birth alone."

In other words, a person should be spoken of, as belonging to a particular class of his individual disposition. This is the basic principle of regulation of the institution of theistic society (*Dava Varnasram*). Birth is not the only determining principle of caste. The determination of the respective classes, by the more important test of disposition, is the real Vedic regulation. Even if a person born in any class other than Brahmin, is found to possess qualities worthy of a genuine Brahmin, it is incumbent on the Brahmins to admit that person, without any reservation, as a Brahmin, by the test of disposition. If this is not done such abstention is sinful. Any connection with a person of atheistical disposition destroys all the merits, that one has so far gathered by various good deeds.

CHAPTER 8

HARIDAS THAKUR AT NAVADVIP

HARIDAS Thakur had a cordial reception at Navadvip. The group of devotees there, were extremely delighted to have him in their midst. They rejoiced in his company beyond expression. The joy of Advaita Acharya outweighed that of all the rest. He

¹¹⁸ यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।

यदन्यत्रापि दृश्येत तत् ते नैव विनिर्दिशेत् ॥ भा ७।१।३५

treated Haridas Thakur as more than his own self. All other devotees too had a special attraction for Haridas Thakur. He also, in return, was very obedient and devotional to them. In the sweet company of all these devotees, mutually discussing on the Excellences of the Supreme Lord daily, Haridas Thakur resided at Navadvip as a favourite guest of Advaita Acharya. While at Santipur, Haridas Thakur used to pay occasional visits to Navadvip, situated seventy miles to the north of Calcutta on the banks of the river Bhagirathi. During the time of Thakur Haridas, it was a progressive town, specially eminent in learning. It was here that Sri Krishna Chaitanya Mahaprabhu, the Embodiment of Transcendental Bliss, the Greatest Exponent of *Prem Bhakti* and Nama-Sankirtan manifested His Advent towards the concluding years of the 15th century.

During the time of Haridas Thakur, the conditions prevailing in Navadvip, that vast centre of education, was utterly disappointing. There was a lamentable deterioration of religious ideas and ideals there. Sri Vrindavandas Thakur in his celebrated work 'Sri Chaitanya Bhagavata' describes the then condition thus—"The world was utterly bereft of any sign of religion. People appeared to be extremely busy in satisfying the baser instincts of humanity. Even those, who expounded Srimad Bhagavad-Gita and Srimad Bhagavata, never observed or made mention of *Bhakti* or Nama-Sankirtan, nor did they ask their faithful followers to practise them in their lives"¹¹⁹

119 अति परमाथसून्य सकल ससार ।

तुच्छरस-विषये से आदर सवार ॥

गीता भागवत वा पडाय ये ये जन ।

ताराओ ना बले, ना बलाय कृष्णसकीर्तन ॥ चै भा आ १६।७-८

No sacred book of the Hindus is so popular as Srimad Bhagavad-Gita. It is regarded as a standard book of religion not only by the Hindus in India but even non-Hindus throughout the length and breadth of the globe. Emanating directly from the Holy Mouth of Bhagavan Sri Krishna, it is a synthesis of all the existing religious truths of the world, a reconciliation of all the conflicting theories, true essence of all the Upanishads, a benevolent guide and a loving companion to the travellers of life eternal. It is a veritable reservoir of inspiring religious truths of practical value. **Unconditional surrender and love to Bhagavan form the substance of the entire scripture.** It is a pity—nay, utter ill-luck on the part of the expounders of this book to twist precious Slokas to suit mere empiric sense and thereby misguide the ignorant public.

Who has not in India heard about *Srimad Bhagavata*? It is accepted as the greatest devotional work by all the sincere devotees of the Lord. It is the most splendid and authoritative commentary of the *Brahma Sutras* from the pen of the author himself, the great sage Sri Krishna Dvaipayana Vedavyasa, an explanatory meaning of the great epic *Mahabharata*, a marvellous exposition of the sacred *Gayatri* and an epitomised quintessence of all the revealed scriptures. This great book has exercised an enormous influence, on the life of numerous persons in India, who pine for the development in them of unalloyed devotion or Prem Bhakti in Bhagavan. This work is a perennial ocean of loving devotion to Sri Krishna. It is equally disappointing, that the dry intellectual exponents of Navadvīp, did not spare this favourite book of the loving devotees also, from their far-fetched habitual twisting of words into peculiar ways giving forth queer meanings. We must thank them, however,

that they did not totally destroy it from the face of the earth, for promoting their materialistic views

The Bhaktas of Navadvip gathered in solitary places, and performed Kirtan by clapping their hands. Even this unostentatious performance did not escape the scathing criticism of the anti-Godly elements of the town. They abused the devotees indiscriminately. "Why do these people bawl out like this? I am Brahma, that ever pure, eternal existence. Why should they make this difference as servant and master? For the purpose of securing alms, they have adopted this method as the most convenient procedure. Come on, let us break their houses and throw them out." From the few sentences stated above, one can have a vivid picture of the disposition of most of the inhabitants of Navadvip during the time of Thakur Haridas. They were in the terrible grip of a dangerous type of atheism. The theoretical philosophy that they favoured, denounced religion and its ideals as the worst possible hindrance to social unity. Every activity was viewed from the point of economic value and satisfaction of the material senses. Those few innocent devotees, the real benefactors of humanity, were unfortunately the target of all their attacks and humiliations.

The state of affairs that is prevailing in our country at present, is not much better than what it was in

Contemporary world

Navadvip a few centuries ago. A mild but incomplete and superficial survey of the conditions then prevailing, may be helpful to us to realise at first-hand, the current shaping of events in our contemporary world. Though we boast in every field that we are living in a far superior and civilised world, the fundamental problems of life remain unsolved. Never before in the history of the world,

humanity was so badly in need of peace as today. We have totally forgotten the noble ideals of ancient heritage, and hence are being violently tossed about by the waves of materialistic ideas and ideals, and are about to meet with the worst possible destruction. Our native-land which was once a veritable granary of all the noble qualities of humanity, is now converted into a hotbed of all ugly vices. How to save ourselves from this deplorable plight? Unless we make a desperate attempt to revive with full force our cultural civilisation, our spiritual heritage, and take absolute shelter in the infallible Truths of our noble religion, there is little hope of surviving this terrible catastrophe that is facing us today. *The glory of our motherland, India, lies not in its high mountains or abysmal valleys, panoramic views or the splendidly rich plantations. No, not even in the snowclad lofty peaks, vast plateaus or the evergreen plains, neither in its industrial output nor in its economic advancements, neither in its political freedom nor in a network of well laid cement concrete roads, but in its unrivalled and inexhaustible spiritual treasures. In this sacred land Bharatavarsha, every true Hindu claims religion as his heritage, the alpha and omega of his life. Did not our elders fulfil this virtue in their everyday life? The soil itself in India has got a special feature. Yes, it is impregnated with a religious instinct.*

“Religion, what treasure untold
 Resides in that heavenly word
 More precious than silver and gold
 Or all that this earth can afford.”

How impressive is the above poem! How inspiring! Religion is an essential—nay, indispensable factor, a *sine qua non* of human progress. It is the back-

bone of man He cannot escape it The innumerable complicated problems facing man at every moment is found satisfactorily answered by religion alone Man does not find help and solace in any sphere of life other than religion Man without religion or belief in God is like a seed upon the wind, driven this way and that, finding no place of lodgment for germinating The various calamities that are threatening us with destruction, moral and material and above all spiritual, can easily be tackled by a religious renaissance

“Materialistic outlook and the worship of mammon and the neglect of God, are supposed to usher in this era when the lust of the flesh and the lust of the eyes and pride of life degrade man” *“What shall it profit a man if he shall gain the whole world and lose his own soul?”* (Matthew, Gospel 1, ch 16, 26) ” The above two statements from the Christian Scriptures too, reinforce the views that we have pursued so far

The cause of all the sufferings that humanity is subject to at present, is due to his aversion to God Someone has properly put it as follows —“From irreligion is the real nature of everything perverted Sorrow springs from irreligion only When irreligion stalks the land, the seasons, the rains, the air, the earth, and plant-life all become vitiated Then and then only do floods and droughts, pestilence and disease, rapine and bloodshed, sweep the unfortunate land and leave it a prey to disaster and destruction ”¹²⁰

120 अधममूल वैगुण्य वाय्वादीना प्रजायते
 अधर्माद्धि भवेच्छोषो जलाना नान्यथा क्वचित् ।
 अधर्माभिभवाद्दोषाद् विकृति याति सवथा
 ऋतुर्वृष्टिस्तथावायुर्मिरोषधिरेवच ॥

The service of God is the inherent and natural function of every pure soul inseparable from its very constitution

Is service of God
a necessity ?

The dislike to the service of God is due to our close association with worldliness which clouds our natural disposition to

serve our Maker We are dynamic beings, stagnancy is alien to us **Our true inclination is always Godward, towards the realisation of the divine consciousness, within and without** It is only this experience of the divine consciousness that enhances the irresistible urge or bent of our mind, that long standing desire for **Transcendental Bliss** If we follow this true inward urge of the Jivatma, we become happy and perfect, failing which we get caught in the whirlpool of worldliness, worries, and woes, from which there is no escape **Service to God is the only noble virtue that unites us, all beings together, inspiring in us the presence of the Divinity** It reveals to us the true vision of life and enables us to experience the manifestations of the divine mystery We also realise the true nature of all things around us, our own self, and its relation with all of them The want of this virtue converts us to isolated beings, guided by selfishness, impelled by uncontrollable lust for power, which lashes out its bitterness leading to utter destruction The one contagion that has eaten up the vitals of the present day world, is due to its aversion to the service of God, which is the backbone of every well regulated society and the bedrock of human solidarity

Man is said to be an imperfect image of his Maker
The human souls in their real nature, are infinitesimal parts of the Supreme God—emanations of the Lord's marginal energy,

Why does God
create us ?

like the rays of the sun, which owe their existence entirely to the latter

But the sun never owes its existence to the rays A

father finds expressions of delight, playfulness, etc., in the children. He always takes care of their well-being. They contribute towards maintaining a sprightly atmosphere in the house. They do not challenge his delightful ways and fancies, on the contrary, they submit and render whole-hearted services to him. **Similarly He removes the boredom of the world by mixing alternately in our lives, happiness and sorrow, to bring out the beauty of happiness against the background of the latter. Or else, all would get tired of even enjoying happiness continuously. He thus maintains the harmony and sprightliness in this world.**

This is a baseless charge on the ever Merciful Lord. If it were so, the condition of the world would be unimaginable and uninhabitable.

**Is God so
heartless?**

The cyclic occurrences of the seasons, supply of ample provisions for meeting the legitimate needs of humanity, unity, justice, etc., and over and above the appearance of innumerable venerable saints, the favourites of the Lord to show proper light to us—fallen children groping in darkness and to lead us to life and light eternal, are nothing but genuine expressions of His true compassion to us. It is He, Who out of sheer Mercy, preserves us—ungrateful creatures, who audaciously question His right to do as He thinks best. The infallible scriptures too, that speak of the Eternal Truth and the appearance of His Advent, as Plenary and Partial Aspects, are nothing but the true expressions of His boundless Mercy to us. The Mercy of the Divine Lord manifests Itself in many ways. If we deeply and with an unbiassed mind, study the world and its everyday occurrences, we surely do feel the Merciful Hand of our Maker, Who guides us—His children blind with lust of every kind. He tends us, as no mother ever does, with the Milk of His Divine Mercy and whenever we show

signs of our dare devilry, He mixes it with small doses of bitter sufferings to remove our incurable malady, and to redeem our erring souls. It is but quite natural that He should be partial to His ardent devotees or Bhaktas, *like the father who likes his well-behaved children better than the erring ones, who even receive punishment from him for their betterment. If the children are not punished in time, the father will have to bear the opprobrium for the neglect of his children and dereliction of duty towards them.* 'Spare the rod and spoil the child, is a well-known saying. He never fails to reward them when they are reformed. The father never punishes his children just to satisfy his sadistic or perverted tendencies. He is solely guided by the necessity to reform them and their welfare. Similarly, the Lord too punishes us and will desist from doing so the moment we show the signs of reformation. On a careful scrutiny, a wise person will take the events as the best display of impartial justice and fairplay. He has endowed us with discretion. We make or mar our own destinies. The Lord is always impartial. We cannot impute any ulterior motives to His actions, which are guided solely by a spirit of fairplay. 'As we sow, so we reap.'

There are no hardships or restrictions too great to those who genuinely feel in them an incessant and uncontrollable craving to the realisation of the Lord. *The obstructions on the onward march of certain aspirants are due to their extreme attachment to transitory pleasures and transient objects of this world. As such, the Lord never imposes any restrictions, on any particular group of people, nor relaxes them in the case of others. The severity of the restrictions and hardships felt by the aspirant, depends upon the degree of his attachment,*

Where does
God hide?

to transient pleasures and worldly objects Through the purificatory process of hardships and restrictions we are rendered fully eligible to experience the thrilling joy of seeing the Godhead, *provided we sincerely practise loving devotion to Him* He never hides anywhere We live in a maze of doubts and insincerity We hide ourselves under a thick cloak of falsehood, like the ostrich that burrows its head in the desert sand **We have to practise loving devotion to Him and incessantly chant His Name and He is as good as purchased** He has said in unequivocal words thus —“**I neither stay in Vaikunth nor in the hearts of Yogis, but wherever My devotees chant My Names, there I am, O Narada!**”

Now we will revert to Haridas Thakur at Navadvip When he paid occasional visits to Navadvip from Santipur, he halted in the **Thakur joins the banner of Mahaprabhu** ‘Tol’ (a school) of Sri Advaita Acharya situated in the neighbourhood of the house of Sri Srivas Pandit, a great devotee of Sri Chaitanya Mahaprabhu There, Haridas Thakur got into touch with Srivas Pandit and others, and in their company he used to spend his time performing Kirtan At this time, Sri Chaitanya Mahaprabhu was only a small Boy—a most wayward Boy, busy in His boyish games and funs The purpose of His Advent was dormant deeply in Him He had not shown any sign of manifesting them even in the near future But, His overflowing charm and extraordinary features were unaccountably astounding and inspiring to the whole group of devotees—yes, even to the great Advaita Acharya In course of time, when Sri Chaitanya Mahaprabhu after receiving His initiation at Gaya, changed altogether His whole outlook for a new one—the field of devotional ecstasy, the devoted residents of Navadvip including Advaita Acharya and Haridas Thakur felt

highly encouraged and greatly delighted. Within a short period, the whole group found in Him their Saviour, and came under His banner, accepting Him as their accredited Leader. The new cult of Sankirtan that Sri Krishna Chaitanya Mahaprabhu inculcated among His devotees in the house of Srivas Pandit daily, met with tremendous opposition from a section of the community. They employed all their resources in stopping this, what seemed to them a novel religion, which they thought was against the traditions of the Hindu faith, and in harassing the devotees as well. With increasing vigour they started agitations and planned secret plots to destroy the whole movement out and out. They used filthy language and hurled abuses on the devotees, they even threatened these innocent devotees with dire consequences, including physical violence.

Sri Gauranga Mahaprabhu felt the gravity of the situation. He pitied the deplorable decadence of the religious and moral principles in them, and the rapid turn of events from bad to worse. He wished to help humanity by popularising His Sankirtan principles throughout the length and breadth of His vast native town. He wanted to organise regular preaching from door to door and selected for this purpose from amongst His large list of followers, Sri Nityananda Prabhu and Haridas Thakur. He wanted them to convey His Message, **"Say Krishna, serve Krishna and practise Krishna"**¹²¹ at every door and it was executed by them faithfully. Haridas Thakur had gained the special favour of Sri Chaitanya Mahaprabhu. He was now one of the most favourite followers of Srīman Mahaprabhu.

121 प्रति घरे घरे गया कर एइ भिक्षा ।

बल कृष्ण, भज कृष्ण, कर कृष्ण शिक्षा ॥ चै भा म १३।९

When Srīman Mahāprabhu at another time started a crusade against the District Magistrate of Navadvīp, Sīrajuddīn Maulana Chānd Kāzī, an avowed opponent of Sankīrtan, by taking out a huge procession through the various streets of Navadvīp, Harīdas Thakur played a prominent part. The whole procession consisting of hundreds of thousands of people was divided into groups, and every group was having a party of Sankīrtan to lead. Thakur Harīdas was a leader of one of those Sankīrtan parties, and he by his devotional dances and holy presence inspired everyone of his followers beyond words. In all important activities of Sī Chaitanya Mahāprabhu during His stay at Navadvīp till His acceptance of Sanyas, there are not many incidents where we miss Harīdas Thakur. He had a significant role to play in almost all events.

On the day of the 'Grand Revelation' by Sī Gauṛāṅga Mahāprabhu at the house of Sīrivas Pandit, Sīman Mahāprabhu Himself in the presence of all other devotees proclaimed the glory of Harīdas Thakur. He said, "Harīdas! Look here. You are dearer to Me than My Own Body. I emphatically declare that there is no categorical difference between your caste and Mine. People under the influence of extreme ignorance may view things from merely the social aspect. They may attribute superiority to My Brahmin Body over your Muslim one. I say, they are utterly under the grip of sheer delusion. I assure you that there is not the least difference between ourselves. The atheistical section of the Hindus, at present consider their bodies as superior to those of Muslims. As a result of this, the Hindus are puffed up with the pride of a superior caste, which results in condemning even great devo-

**Thakur—The
noted Bhakta of
Mahāprabhu**

**Mahāprabhu on
Thakur**

tees, who have taken birth in lower communities as inferior. These people, unfortunately, are under an erroneous notion. To a materialistic outlook, there would not be any difference between the holy body of a devotee who is exclusively engaged in the loving services of the Supreme Lord, and that of an ordinary man engrossed in material pursuits. This is, without doubt, an offensive attitude. Attributing superiority or inferiority to any, on grounds of seminal birth alone, is not the proper method of deciding such issues."

"Just as bell-metal is converted into gold by the occult potency of the touch-stone, even so, by the special influence of *Bhakti*, a material body is completely spiritualised. In order to establish the unparalleled glory of *Bhakti*, Bhagavan by His inconceivable potency, brings about the destruction of the material body of a Bhakta and blesses him with a spiritual body, and this is unnoticed by the materially-minded people of the world. But, since the process is a hidden secret to the materialists, intellectualists, etc., they still hold the opinion that the devotees belong to a particular caste possessing human bodies like them and subject to various reactions of their own actions."¹²²

"By recollecting all those atrocities inflicted upon you by those sinners, My heart breaks. When I saw you being whipped in the streets mercilessly by the

- 122 यथा काञ्चनता याति कास्य रसविधानत ।
 तथा दीक्षाविधानेन द्विजत्व जायते नणाम् ॥ त सा, ह भ वि १।२।१२
 दीक्षाकाले भक्त करे आत्मसमपण ।
 सेइकाले कृष्ण तारे करे आत्मसम ॥ च च अ ४।१९२
 कृष्णभक्तिसुधापानाद्देहदैहिकविस्मते ।
 तेषा भोतिकदेहेऽपि सच्चिदानन्दरूपता ॥ ब भा १।३।४५

employees of that wicked Kazi, I forthwith came down with My Disc with the intention of chopping them off But what could I do? I was completely helpless, you prayed repeatedly for pardoning them Even at the risk of your own life and the worst physical mortifications, you longed for the welfare of all those villains, your enemies How could I refuse your prayer? I was forced to withdraw My Disc In order to relieve you from the severe pains of those whippings, I Myself received them on My Body Here they are Even now you can see those marks of the beatings on My Body I am not merely bluffing you Your sorrows have made Me to hurry up to your rescue Advaita Acharya has truly recognised your greatness He has made Me a captive by his loving services"

By hearing those words from the Holy Lips of Sri Chaitanya Mahaprabhu, Haridas Thakur, transported with unbounded joy, fell down unconscious He remained thus senseless, for awhile lost in an ocean of incomparable delight Sri-man Mahaprabhu woke him up from his spiritual swoon He asked Haridas Thakur to witness His Revelation to his heart's entire satisfaction Haridas Thakur could not see anything, he wept profusely He had all the signs of spiritual perturbations on his body He rolled on the ground, he heaved deep sighs, he swooned, why, he was overcome with divine ecstasy His feelings had become uncontrollable Composing himself in a short while, in all humility, and with folded hands, he praised Srīman Mahaprabhu thus —

**Thakur sings
the glories of
the Lord**

"O Lord! O Master of the universe! O Saviour and Protector of the infinite number of worlds! Have mercy upon this sinner You are my Sole Support Bereft of any qualities, a fallen outcaste as I am, how

can I speak of Your infinite Excellences? By my mere sight, people turned out sinners and after my touch, a complete bath was indispensable. It is Your solemn promise that You do not neglect even the lowest and smallest of Your creations, who remember Your Holy Feet and do not spare even sovereigns if they prove arrogant and ungodly. Out of Your causeless Mercy You afford shelter to all those souls who remember You. But, how unfortunate I am! I have not in me even that quality. Words fail me to express the wonderful effect of remembering You. What a marvellous potency It possesses! What a tremendous force It carries! Did You not rescue Draupadi from the terrible grip of the villain Duhsasan, who, under the orders of his wicked brother, the arrogant Duryodhan, dragged her to a huge assembly of many eminent men, heroes, princes, ministers, etc., and made a shameless and boastful attempt to remove her clothes? Ah! How promptly and cleverly You dressed her in clothes when she wailed aloud piteously and surrendered unconditionally! Lo! In spite of all his efforts to undress her, he did not succeed in his efforts. Out of sheer exhaustion and shame he was compelled to leave the assembly, hanging his head down. "Hiranyakasipu did everything to kill his great son Prahlada. He was poisoned, thrown in the midst of huge and extremely venomous serpents, cast into burning fire, and into the sea that he might get drowned, but what was the result? Who amongst us does not know the final fate of Hiranyakasipu? By the efficacy of Your remembrance, the great Prahlada could stand all these atrocities perpetrated on him, without the least suffering.

"When, once, in the midst of the wild forest, Yudhishtir remembered You, for saving them from the wrath of the sage Durvasa and his large retinue, You suddenly manifested Yourself there and saved"

the Pandavas by Your Mercy You assured Yudhishthir that You would feed all the Rishis headed by Durvasa Finally, by taking a small particle of some leafy vegetable from the vessel already kept washed, You freed Pandavas from all fear The Rishis had to leave the place without a word, soon after their bath They found their stomachs full, even swelling beyond capacity

"Innumerable are Your Glories and their astounding effects' Constantly remembering You with unflinching love, is the highest of religious methods that is accessible to one and all There is no wonder that by sporting in multifarious ways, You redeem all from the sufferings of the world

"The life of Ajamil of yore, is another inspiring illustration that adds to the Glory of Your remembrance Due to some unfortunate circumstances, Ajamil, giving up all his virtuous traditions, turned out a great sinner He had not a single good deed to his credit, but, on the contrary, he was a repository of all sinful acts During the concluding moments of his life, when the fearful messengers of death arrived to wrest his soul from his material body for carrying it to the hideous hell, he uttered the name of his last and affectionate son 'Narayana', the whole scene changed to a new one, and by the causeless efficacy of Your remembrance he was saved from death All his sufferings of that birth and for births to come, come to an end There is nothing surprising in this action of Yours All devotees are really eligible for the great treasure of Your remembrance In spite of knowing all these wonderful effects of Your remembrance, I am such an unlucky and wretched person, that I am utterly destitute of this great wealth But, my Lord! You are an Ocean of Mercy Overlooking all my defects, You are gracious to accept this insignifi-

cant servant Therein lies the real nature of Your unparalleled magnanimity Undeserving as I am in all respects, I have only one humble prayer at Your Feet " Before he could conclude all his words, Sri-man Mahaprabhu assured him that He would do the maximum in granting all his prayers Sri-man Mahaprabhu was immensely satisfied on hearing the devotional expressions of Haridas Thakur on the Glory of His remembrance and was looking ahead to confer upon him suitable boons Thakur Haridas continued his prayer "My Lord' I am an unfortunate wretch, but my demand is too high It is like that of a dwarf aspiring after the moon May I be blessed with the sacred remnants of those who serve You with their body, heart, mind, and soul May in every birth of mine, the same may be the objects of my devotion May the idea of accepting their leavings be my duty—my religion I have no desire for salvation or any other type of attainment of fruits But, let not my mind even for an insignificant fraction of a moment, deviate from the above prayer of mine, *i e*, for the sacred remnants of all Your favourite servants Let this sinful life of mine bereft of Your remembrance be sanctified by the holy leavings of Your genuine devotees In all the infinite number of worlds there is no higher position than that of becoming a servant of all Thy servants I am highly ambitious, hence I prayed for the highest position which I do not, in fact deserve It is such a lofty position that even great gods are aspirants for it Perhaps, my prayer may be an offensive one, owing to my ineligibility for achieving such a high attainment O Lord' O Saviour of fallen souls' Please have the mercy to forgive and forget all the offences of this ignorant and unworthy servant committed consciously or unconsciously O the Darling of Sachī' O my Lord' Grant me this

favour, make me a dog and keep me at the house of Your devotee ”

Sri Chaitanya Mahaprabhu was highly impressed and moved by this prayer of matchless humility. He said, “Listen, listen to Me, My dear Haridas! You are a jewel amongst the devotees. He who has gained your company even for a single day, or, with whom you had conversation even for a fraction of a moment, would undoubtedly attain Me. I promise you this. Whosoever respects you, respects Me as well. I always remain in your body. It is My pride to have a servant of your mettle. You have for all time to come imprisoned Me in your loving heart. I assure you that you need not be afraid of any offence. Exempted from any offence either towards Me or towards My devotees, you are free to carry your devotional practices ”

The boon conferred on Haridas Thakur was received by all other devotees with great pleasure. Who can estimate the fortune of Haridas Thakur? Neither high caste, nor birth in a great family nor the performance of noble deeds, nor even the possession of enormous wealth, would help a person to the attainment of the Lord. It is only an earnest longing, a burning appetite for the inexhaustible wealth of Divine Love that will enable one to have access to Sri Krishna.

“If the talent to be engrossed in the essence of devotion to Sri Krishna can be had anywhere, then purchase it by all means. For the price, too, is nothing but excessive passion for it, which cannot be had even by pious deeds in crores of births ”¹²³

123 कृष्णभक्तिरसभाविता मतिः क्रीयता यदि कुतोऽपि लभ्यते ।
तत्र मूल्यमपि लौल्यमेकल जन्मकोटिसुकृतैर्न लभ्यते ॥ प १४

"O Krishna' People who are puffed up with the vanities of high lineage, prosperity, scholasticism, and personal complexion are unfit to chant Your Name, it is possible only to Your sincere devotees who never identify themselves with any of the acquisitions in the world "124

"O beautiful one' We have nothing of our own and we are always the beloved of the people who claim nothing for themselves as theirs As such wealthy persons generally never render any service to Me "125

"In course of this human life, if a person is not puffed up with pride due to the acquisitions of birth in noble ancestry, actions, age, personal complexion, learning, position, wealth, and such other laudable qualifications, it is to be understood as due to My Grace "126

It is immaterial to worry about the birth of a devotee in any family He is above all such limitations The Sastras without a single exception declare it "O Bhagavan' By listening to Your Name and uttering Them by bowing down to You or even by remembering You, a Svapach becomes eligible to perform a Soma sacrifice As such, what doubt is there regarding the attainment of one's goal who is favoured with Your *Darsan* (Presence) "127

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- 124 जन्मैश्वर्यश्रुतश्रीभिरेधमानमद पुमान् ।
नैवाहत्यभिधातु वै त्वामकिञ्चनगोचरम् ॥ भा १।८।२६
- 125 निष्किञ्चना वय शश्वन्निष्किञ्चनजनप्रिया ।
तस्मात् प्रायेण न ह्याढ्या मा भजन्ति सुमध्यमे ॥ भा १०।६०।१४
- 126 जन्मकमवयोरूपविद्यश्वयधनादिभि ।
यद्यस्य न भवेत् स्तम्भस्तत्राय मदनुग्रह ॥ भा ८।२२।२६
- 127 यन्नामधेयश्रवणानुकीर्तनाद्यत्प्रह्वणाद्यत् स्मरणादपि क्वचित् ।
श्वादोऽपि सद्य सवनाय कल्पते कुत पुनस्ते भगवन्नु दशनात् ॥
भा ३।३३।६

"O what a wonder! There are no words that can adequately describe the importance of a person who chants the Name of the Lord *He is an object of veneration to all, on the tip of whose tongue Your Name has appeared even once, be he a Svapach* Those who utter Your Name have performed in previous births all the rites befitting Brahmmins, such as all types of penance, sacrifices, bath in sacred rivers, the study of Vedas, rules of right conduct and as they, observing them completely, now in this birth, have taken resort to uttering Your Name "128

"O Bhagavan! There is nothing surprising in the statement that Your *Darsan* frees mankind from all their sins, when by hearing Your Name, even once even a Chandal is delivered from the bondage of worldliness "129

"I, the Soul of all souls and the Most Beloved of all saints, am attainable only by single-minded devotion, born of firm faith Unflinching devotion to Me, purifies even the Chandalas from their low births "130

"O Lord! I feel that the various qualifications, such as wealth, noble ancestry, beautiful complexion, severe austerities, vast learning, efficiency of the sense-organs, celibacy, popularity, physical strength, prowess, sharp intelligence, control of the external

- 128 अहो बत श्वपचोऽस्तो गरीयान् यज्जिह्वाग्रे वतते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवु सस्तुरार्या ब्रह्मानुचुर्नाम गृणन्ति ये ते ॥ भा ३।३।७
- 129 न हि भगवन्नघटितमिदं त्वद्दशानाम्नामखिलपापक्षय ।
यन्नामसकृच्छ्रवणात्पुल्कसकोऽपि विमुच्यते ससारात् ॥ भा ६।१६।४४
- 130 भक्त्याहमेकया ग्राह्यं श्रद्धयाऽऽत्मा प्रियं सताम् ।
भक्तिं पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ॥ भा ११।१४।२१

and internal senses, or even the practice of the eight-fold principles of *Yoga* are utterly incompetent to render satisfaction to the Supreme Lord ”¹³¹

Prahlada was born as the son of demon Hiranyakasipu, Hanuman took his birth amongst sub-human beings—monkeys, and not in a civilised human society But, both of them are revered as great devotees Similarly, Haridas Thakur, born in a Muslim community too deserves the same adoration from all Thakur Haridas preached the Holy Name of Sri Hari, in different parts of Bengal He halted at various places with different devotees He has left in all these places deep impressions, the influence of which, one can experience even to this day

After the acceptance of Sanyas, Sri Krishna Chaitanya Mahaprabhu visited Santipur and halted at the residence of Advaita Acharya for a few days There, on consultation with all devotees and finally with the permission of His mother Sachidevi, He determined to settle at Jagannatha Puri for the rest of His career Haridas Thakur did not receive the news heartily He wept bitterly, as diverse thoughts came to his mind He anticipated gloomy days awaiting him and said piteously, “You are leaving for Nilachal What about this unfortunate servant? How can I go over there? I am unfit for the same This wretch is utterly deprived of Your *Darsan* Without seeing You, how can this sinner survive?” Sriman Mahaprabhu consoled Haridas Thakur with the most pleasing words He said, “Haridas! Your unparalleled humility moves My heart passionately I shall certainly plead before Sri Jagannatha on your behalf I am

131 मन्वे धनाभिजनरूपतप श्रुतौजस्तेज प्रभावबलपौरुषबुद्धियोगा ।
नाराधनाय हि भवन्ति परस्य पु सो भक्त्या तुतोष भगवान् गजयूथपाय
भा ७।९।९

sure, Sri Jagannatha will favour Me, and you will be taken there shortly ”

Haridas Thakur had full belief in temples and the modes of worship followed there. Srīman Mahāprabhu's decision to leave Navadvīp, had created a great fear in him. Devotees do not break the rules and regulations laid out by Sastras, nor even social customs. No non-Hindu was allowed to enter into the temple precincts. Hence, if Sri Chaitanya Mahāprabhu decides to reside inside the temple area, he thought he was undone. He would not have even a glance of Srīman Mahāprabhu. On account of this, his condition was for some time, like that of a fish out of water or that of a bird with wings clipped off. Subsequently, when he came to know that there was no such objection for a member of any caste to reside in a certain sandy area, situated a little away from the said temple limits, he felt relieved of a great anxiety, he had his hopes revived. Soon after he received the news that Sri Chaitanya Mahāprabhu had decided to stay at the residence of Sri Kāśī Mīsra, the joy of Haridas Thakur knew no bounds.

CHAPTER 9

HARIDAS THAKUR AT PURI

WITHIN a short period after Srīman Mahāprabhu settled at Nilachal, Haridas Thakur reached that place in the company of other devotees from Bengal. Sri Chaitanya Mahāprabhu had strong affection for Haridas Thakur. He was extremely delighted to hear the news of the arrival of Haridas Thakur and other devotees. All devotees except Haridas Thakur proceeded directly to Srīman Mahāprabhu. He received them all. But, Haridas

**Thakur—the
inspiring ideal
of humility**

Thakur was conspicuous by his absence. Sriman Mahaprabhu was very eager to meet Haridas Thakur and on inquiry, He received the surprising news that Haridas Thakur was lying prostrate at a long distance on the road itself. Sriman Mahaprabhu immediately sent for him, but Haridas Thakur preferred to remain aloof. He said, "I am of a low caste, a most unworthy person. I do not deserve to go to the temple limits. If I am favoured with a small space somewhere inside the garden close by, I could lead a lonely happy life by remaining there. I need not touch the Sevakas of Sri Jagannatha and pollute them, and thereby stand in their way of service of the Lord. Hence, I prefer to remain aloof. This is my humble desire."

Sriman Mahaprabhu was very happy to hear this decision of Haridas Thakur. Though there was none to stand in the way of Haridas Thakur going to the temple or to any other sacred place, he was never a supporter of entering the temple by his own initiative or by force, disregarding all the social barriers. Such entry into the premises of the temple is a deliberate denial of the importance of the temple as a place of religious worship, and hence of its very sanctity itself. Such entry, would not improve a man morally or spiritually. Temple is not a place where every individual can exercise his whimsical fads or idiosyncratic rights. It is not a place of exhibition or amusement or secular entertainment. It is neither a place for satisfying the political or social ambitions of men. It is invariably a place of religious worship that stands solely for the spiritual amelioration of mankind, a place from where thousands and thousands get spiritual inspiration. One should approach such a holy place with real submis-

**Temple and
ritualistic
worship**

siveness, united to a God-fearing temperament and faith in Divine Objects for purposes of prayer or worship and not for the satisfaction of one's turbulent material senses or with a challenging claim to social right

Entry into the temple is allowable only to those who seek the same for religious worship. Forcing entrance into the temple either at the points of bayonets or by offering bribe to those people who are unenlightened in the principles and conduct of even proper behaviour in the temple precincts, is a grave crime against the very institution. Those who are utterly ignorant of the importance of the temple, the sanctity of the worship and the real nature of the Object worshipped there, fail to receive any benefit even after entering into the temple. Thieves, who somehow manage to force their entry into the temple precincts, do not become spiritual persons, unless they are favoured by the Lord's Mercy. Similarly, the various employees, who have made temple as their residence too, remain in the same ignorant stage. By entering into the temple alone, men do not become broad-minded, cultured, or God-realised. 'Nearer the Church, rather from God', is a wise saying. To those who believe in the inspiring position of the temple, it is a place of great sanctity where the Archa (Holy Image) is worshipped with ritualistic principles as laid down in the Sastras. The Holy Image or Archa that is worshipped in the temple is not a product of matter designed by the imaginative brain of a mortal and carved out by any ordinary sculptor of the same category. It is not any ordinary piece of stone, wood, metal, marble, or any other lifeless object of this world as many of us think. It is the Visible Manifestation of the Lord in this mor-

tal plane There are hundreds of instances that illustrate the Divine Nature of the Holy Images and the wonderful deeds that They have performed in different places in relation to different devotees If we patiently study the history of certain temples we are sure to have a marvellous revelation on certain hidden secrets and Glories of These Holy Images In many places, Their origin is untraceable, and hence is a great mystery even today They have manifested Themselves under peculiar circumstances Though They appear to be lifeless and immovable Images to a completely materialised vision, They reveal Their Real Nature to the spiritual and unalloyed loving vision of true devotees They talk with them, They move in their company, They accept their loving services and offerings, and They make repeated demands of them

Srīman Mahāprabhu Himself came to meet Harīdas Thakur He was engaged in performing his usual Kṛtān with overflowing love for Śrī Kṛṣṇa Noticing Śrīman Mahāprabhu, he fell prostrate at His Feet Śrīman Mahāprabhu, raising Harīdas Thakur from the ground, embraced him with boundless joy, though the latter, out of his characteristic humility tried to prevent Śrīman Mahāprabhu from touching Him He said, "O my Lord! Pray do not touch this untouchable, this meanest of the beings" For sometimes, both of them were lost in spiritual rapture, and tears of ineffable joy flowed from their eyes

Srīman Mahāprabhu too properly retorted "I touch you for My Own purification I am not favoured with the power to purify others as you are At all times you are having bath in all the sacred rivers and you are ever performing all the sacrifices, penance, and charity Always you are studying the Vedas and you are purer than and superior to all the so-

called Brahmīns or Sanyasis" "O Lord! What a marvellous feat! Even a Svapach (one who lives upon the flesh of dogs) becomes highly venerable, on the tip of whose tongue Your Name exists Not even this much, those who utter Your Name have indeed practised all austerities and penance, performed all the great religious sacrifices, had their bath in all the sacred rivers and have even studied all the Vedas "¹³²

So saying Sriman Mahaprabhu conducted him to the flower garden situated close by and offered a solitary place for his residence, which Sriman Mahaprabhu had reserved specially for him earlier and advised him thus—"Make yourself comfortable here and carry on your devotional practices undisturbed I shall certainly meet you daily Bow down to the disc of the temple of Sri Jagannatha from here I shall make necessary arrangements to send for you Mahaprasada daily here" Haridas Thakur carried out the advice of Sriman Mahaprabhu to the letter

On another occasion Sriman Mahaprabhu invited Haridas Thakur for taking Mahaprasada in the company of the other devotees and insisted on his presence But, the latter, a living embodiment of humility, preferred to remain at a long distance Sriman Mahaprabhu used to feel inexpressible joy, on the high sense of humility which adorned Haridas Thakur, who stayed in the solitary hut and performed Nama-Kīrtan peacefully That particular spot inside the flower garden of Kasi Mīśra is now known to the public by the name 'Siddha Bakul' An ancient Bakul tree, the stem of which is mostly hollow, is

132 See footnote 128

the only sacred remnant that one can witness there. This tree is supposed to be there even long before Haridas Thakur, and later on was fortunate enough to offer shade and shelter to the great Haridas Thakur. While staying there, he purposely avoided the main streets, lest he might, by accident, touch some Pujari of Sri Jagannatha and thereby disturb him in the performance of Puja. Whenever he moved out of his residence, he was always very particular in observing these rules as strictly as possible.

Sri Sanatan Gosvami, one of the most zealous followers of Sri Chaitanya Mahaprabhu and prominent amongst the six Gosvamis of Vrindavan visited Puri, and **Thakur and Sanatan Gosvami** halted with Haridas Thakur. Sri Rupa Gosvami, the most prominent amongst all the followers of Sriman Mahaprabhu too, when he came to visit Sri Jagannatha, remained quite close to the hut of Haridas Thakur, who had the good fortune of witnessing the close association of Sriman Mahaprabhu with Sanatan Gosvami and listening to His personal instructions to him. One day Haridas Thakur said thus to Sanatan Gosvami — "I fail to find adequate words to describe your immense luck. Sriman Mahaprabhu Himself declared your body as His Own property. What an enviable fortune! Truly, no other devotee is so fortunate as you are. Those functions which Sriman Mahaprabhu Himself could not carry out, were entrusted to you for proper execution and that too in the sacred Vrindavan, the crest-jewel of all the pilgrim spots and the most favourite playground of our Beloved Lord Sri Krishna." Out of immoderate humility Haridas Thakur continued, "This unfortunate body of mine has not served any purpose. I could not utilise this in the service of our Beloved

Lord It is a matter of utter regret that having taken a human form in this sacred land—Bharata-varsha, the gift of this precious human body has been sheerly wasted ”

On hearing the praise from Haridas Thakur, Sanatan Gosvami said, “You are the most fortunate and specially noted amongst the followers of Sriman Mahaprabhu I do not find an equal to you Sriman Mahaprabhu took His Advent into this world to relish and thereby spread the Glory of the Divine Name adjunctively He spread the glory of the Name through you ”¹³³ Daily you utter three lacs of Names of the Lord You speak the Glories of the Divine Name before all ”¹³⁴ *“To have a beautiful blending of both preaching and practice in religion in one and the same person is the rarest of the rare achievements We see some practise certain teachings of the Sastras and refrain from any preaching We also notice some who speak much of the Sastras in impressive language with the least practise of the same in their own life A real preacher is he, who puts all the teachings of the Sastras into the practical living He is an ‘Acharya’ He alone is fit for preaching religion in public In you, I see both You are a living and vivid expression of both practice and preaching in one single personality You are truly the teacher of all You deserve the highest veneration*

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- 133 सनातन कहे,—“ तोमा-सम केवा आछे आन ?
 महाप्रभुर गणे तुमि-महाभाग्यवान ।
 अवतार-काय प्रभुर-नाम-प्रचारे ।
 सेइ निज-काय प्रभु करेन तोमार द्वारे ॥ चै च अ ४।९९-१००
- 134 प्रत्यह कर तिनलक्ष नाम सकीतन ।
 सबार आगे कर नामेर महिमा कथन ॥ चै च अ ४।१०१

tion from the whole world”¹³⁵ Thus Sanatan Gosvami spoke out the rare excellences of *Haridas Thakur*—the great Acharya of the Holy Name

Another day Sri Chaitanya Mahaprabhu gave an inspiring sermon to both Sanatan Gosvami and Hari-

**Mahaprabhu's
Sermon to
Thakur and
Sanatan Gosvami**

das Thakur for the benefit of the world. He said, “It is sheer foolishness to disregard a devotee in this world by means of his social status,

birth, etc., or even on the ground of his physical health, beauty, and the like. The body of a true Vaishnav is perfectly transcendental by nature. It is not of a stuff of the material world. It is formed of transcendental ingredients of eternal existence, eternal intelligence, and eternal bliss. Jivas by their real nature are the eternal servants of the Lord. It is his aversion to the Supreme Lord and the abuse of the freedom of will—a special endowment conferred on the Jivas, that brings the souls imprisoned in various bodies into this material world. Even in this forgotten state, our merciful Lord never forsakes us. He works for our uplift and helps us to accumulate spiritual merits by enabling us to render service, though unaware, to His favourite associates, which again, in the long run brings us into contact with spiritual masters, who are all-time servants of the Supreme Lord. The fortunate Jiva receives his training under this master. He understands his position in the material world and his relationship with the Supreme Lord and with all other objects, animate and inanimate. He realises his helpless position and the folly that had made him come down as a prisoner in this

135 आपने आचरे केह, ना करे प्रचार।

प्रचार करेन केह, ना करेन आचार॥

‘आचार’, ‘प्रचार’,—नामेर करह ‘हुड’ काय।

तुमि-सथ-गुरु, तुमि-जगतेर आर्य॥ चै च अ ४।१०२-१०३

gross body. He, simultaneously feels an urge to surrender unconditionally to his spiritual preceptor, he does so and the preceptor initiates him into the spiritual practice. He is no longer the same old person engrossed in material thoughts. He now becomes a perfectly spiritualised individual, free from any touch of worldly blemish in him. His body together with all his senses has become the object of the transcendental realm to be utilised in the exclusive service of Sri Krishna—the Transcendental Alchemist. They are no longer objects of this perishable and imperfect world. He is engaged for eternity in the Transcendental Services of Sri Krishna in the specific devotional activities that are allotted to him by the spiritual preceptor, a chief representative of the Lord Himself and enjoys the perennial flow of incomparable bliss emanating from such eternal service.”

One day as usual with great joy Govinda the personal attendant of Srīman Mahāprabhu came to
Thakur's ideal Haridas Thakur with Mahāprasada
life—An eye from Sri Jagannatha temple. To the
opener to surprise of Govinda, Haridas Tha-
Sadhakas kuru lay still on his bed, a rare thing
 at that time of the day. He was chanting the Holy Name in a low voice and speed too. Govinda said, “Kindly get up and have your Prasada.” Haridas Thakur replied that he would observe a fast on that day as he could not complete his usual quota of Nama. He could not also disregard the Mahāprasada. So, he got up, bowed down to it, and honoured the same, by partaking a small quantity of it.

Haridas Thakur, by his exemplary life lasting up to even ripe old age left deep impressions as to the spiritual conduct a sincere *Sadhak* should necessarily pursue. It is essential that he must perform his practice of chanting the Holy Name by keeping a

regular number under any circumstances, even at the sacrifice of food, rest, sleep, etc., he must unfailingly stick to the chanting of the Name till he completes his fixed quota of Names daily. Keeping an unfinished portion of the number of Names for the succeeding day on some lame excuse or other is totally forbidden. Irregular chanting of the Name fixing varying numbers for different dates is also to be given up. At the time of receiving the Name from the proper spiritual preceptor, the disciple will be told the minimum number that he should everyday utter. The disciple has not the choice in selecting a number according to his convenience. Strict observance of such regular chanting only, will awaken in us a steadfast addiction to the Divine Name. Without having any attachment to the Name and the process of Its chanting the aspirants cannot become eligible for the Mercy of the Holy Name.

Once, Śrī Chaitanya Mahāprabhu, on hearing the news about the sincere renunciation of a great devotee of His, was extremely pleased and expressed the following remarks for the edification of the fallen humanity. "Persons who have renounced the world, their hearths and homes, and their favourite relations, must engage themselves in the constant chanting of the Holy Name. They must maintain their existence by securing alms. Such persons, who depend upon other worldly-minded people for their maintenance, are sure to fail in their spiritual attempts. They do not succeed in their goal. Śrī Krishna also never favours them, He passes them by. Those of the mendicants who run mad after satisfying the various tastes of their tongue, sustain a deplorable fall from their high spiritual living and become slaves to the evil influences of the palate. Constantly chanting the Name, the recluses must live upon harmless food, such as fruits, roots,

leafy vegetables, etc Prompted by the evil temptations of the tongue, those of the recluses, who run after delicious varieties hither and thither, are only gluttons They do not attain Sri Krishna"¹³⁶ "O King! Those whose quota of meritorious deeds is insignificant, will neither have faith in Sri Govinda, His Divine Name, His Mahaprasada nor His devotees"¹³⁷

Another day, Srīman Mahāprabhu came to meet His favourite devotee, the great Haridas Thakur and inquired, "How do you feel Haridas?"

Haridas Thakur replied, "My Lord! Physically I am fit, but mentally and intellectually I am rather feeling weak"

Mahāprabhu insisted on him, "What is the trouble with you? Speak frankly"

Haridas Thakur, "I am unable to complete my regular quota of Names"

Mahāprabhu, "Haridas! You are pretty old now Why don't you reduce the quota of Names? *You are a realised soul Why should you now insist on completing your daily set quota of Names? You have taken your advent for redeeming the world You have tasted the sweetness of Nama enough, you have also spread the Glory of the Divine Name in the world Now reducing your daily quota of Names, perform the Sankirtan*"

Haridas Thakur, "Pray, hear the humble request of this unworthy servant I have taken birth in a mean community and with a most censurable body

136 जिह्वार लालसे येइ इति-उति धाय ।

शिशुनोदरपरायण कृष्ण नाहि पाय ॥ चै च अ ६।२२७

137 महाप्रसादे गोविन्दे नामब्रह्मणि वैष्णवे ।

स्वल्पपुण्यवता राजन् विश्वासो नैव जायते ॥ प पु

The whole of my life is wasted in loathsome activities, the most unlucky and fallen wretch. You have delivered such a person, utterly unworthy of even being seen by others, and a right specimen of an untouchable, from the unfathomable depths of the worst hell and lifted him to the most coveted land of incomparable bliss, Vaikunth. You are the Supreme Lord Whose Will is Law. The infinite universes move by Your Free Will and move at Your bidding. By Your inconceivable Powers You perform unimaginable marvels. You convert in no time a crow into the King of birds. By Your causeless Mercy You made me dance in various ways. By Your Grace, I, though an untouchable by caste, could eat the food prepared by the most orthodox of Brahmins on *Sraddha-day*. Since long I am having a great premonition in me. Somehow, I know not why, it appears to me that You may conclude Your role in this world soon. O my Lord! Be merciful to save me from that most heart-rending scene. I shall not be able to bear it. Let me be permitted to breathe my last before You conclude Your *Lila*. **“Holding Your Lotus Feet on my breast, my eyes gazing on Your moonlike Face and my tongue uttering Your Name,—Sri Krishna Chaitanya, I yearn to give up my life”**¹³⁸ If you are gracious to me, O Embodiment of Kindness! have the Mercy to grant me this favour. Let this blamable body of mine fall before You. Be pleased to fulfil the long cherished desire of this insignificant servant.” On hearing this humble, devotional, and touching words of Haridas Thakur, Srīman Mahāprabhu replied thus —“Haridas! Sri Krishna is an Ocean of

- 138 हृदये धरिमु तोमार कमल चरण।
 नयने देखिमु तोमार चौद वदन॥
 जिह्वाय उच्चारिमु तोमार 'कृष्णचैतन्य'-नाम।
 एइमत मोर इच्छा,—छाडिमु पराण॥ चै च अ ११।३३-३४

Mercy Certainly He will fulfil your desire What about Me? All My happiness is in your company Hence, is it proper on your part to leave Me and go away?"

At this pathetic expression of Srīman Mahāprabhu, Harīdas Thakur caught hold of His Feet and prayed, "My Lord! Kindly do not deceive me Be pleased not to have any more attachment to this trifling being Undoubtedly You will grant me this prayer of mine There are innumerable devotees of great eminence who are always present here to assist You in Your Pastimes How does it matter if a worm like me leaves You? Does Mother Earth feel the loss of an ant in any way? You are Ever-Merciful to Your devotees I am a humble reflection of a true devotee of Yours Have Mercy to fulfil my prayer "

On hearing these repeated entreaties of Harīdas Thakur, Srīman Mahāprabhu assuring him that He would meet him the next day, embraced him and departed for performing His noon-ablutions to the sea

The next morning after paying respects to Srī Jagannātha, Srīman Mahāprabhu visited Harīdas Thakur early in the morning, accompanied by all His devotees Harīdas Thakur worshipped the Feet of Srīman Mahāprabhu and all other devotees

Mahāprabhu asked, "Harīdas! What is the news?"

Harīdas Thakur, "My Lord! As You command "

Forthwith Srīman Mahāprabhu asked His devotees to perform Sankīrtan Prominent devotees like Srī Svarūp Damodar, Srī Vakresvar Pandit, Srī Rāi Ramananda, Srī Sarvabhaum Bhattacharya, etc , joined the Sankīrtan Srīman Mahāprabhu Himself sang the glories of Harīdas Thakur in a most

impressive way and seemed totally lost in them. His words moved the heart of every devotee present there.

Haridas Thakur was now convinced that the Merciful Lord granted his prayer and that he must avail himself of this best opportunity for fulfilling his long cherished desire. Haridas Thakur, accordingly requested Srīman Mahāprabhu to take His seat exactly in front of him. How can the Merciful Lord ever-devoted to His Bhaktas disappoint a favourite devotee like Haridas Thakur? Did He not commit Himself to many still greater deeds to satisfy His devotees? How fascinating is His attachment and love for His devotees! Did He not swallow fire for the sake of His Vrajavāsī? Did He not hold the reins of the horses to work as a Charioteer of Arjun on the great battle-field of Kurukshetra causing even His Own soft Body to be pierced by the never-ending shafts of the Kaurav opponents? How many times He broke His Own vows for fulfilling those of His devotees? Was He ever reluctant to act as an Ambassador to the Pandavas before the wicked Kaurav chiefs or as a gate-keeper at the palace of Mahabali?

Yes, Srīman Mahāprabhu sat in front of His devotee. Haridas Thakur fixed his eyes on the Face of Srīman Mahāprabhu like bees on a lotus. He clasped both the Feet of Srīman Mahāprabhu to his bosom, took the feetdust of all other devotees on his head, **repeatedly uttering the Name of Sri Krishna Chaitanya, drinking the Nectarine Beauty of His moonlike Face. With the Holy Name in His mouth, the great Namacharya breathed his last.** The departure of Haridas Thakur at his sweet will, reminds us of the passing away of the great Bhishma of yore.

**Thakur's prayer
granted**

Loud Sankirtan rent the sky. Sriman Mahaprabhu transported with spiritual ecstasy, became extremely uncontrollable. He lifted up the body of Haridas Thakur and danced in spiritual rapture. Every other devotee present there, could experience an irresistible inspiration. All of them were dancing and singing the Name of the Lord in the company of Sriman Mahaprabhu, saturated with unbounded joy. After performing Sankirtan for some time, they placed the body of Haridas Thakur in a specially decoated palanquin, and took out a great procession amidst loud chanting of the Holy Name. Sriman Mahaprabhu Himself led the procession, dancing ahead. The procession marched directly to the sea. There, the body of Haridas Thakur was given a bath, while doing so Sriman Mahaprabhu declared, "The sea has become a great *Tirtha* from today." Since then, that bathing Ghat of Haridas Thakur is considered to be a holy spot in the sea at Puri. Thousands of pilgrims from different parts of India perform their bath daily at this particular spot. Every devotee took the footwash of Haridas Thakur. They applied to his body the sandal paste brought for the occasion from the temple of Sri Jagannatha, and with all customary observances, his body was placed in the earth amidst loud Sankirtan by all the devotees. Sriman Mahaprabhu Himself placed the sand first on his body. A beautiful 'Samadhi' was constructed and even today it is a place of great importance at Puri. Haridas Thakur's Samadhi is visited by thousands of people throughout the year. Regular worship too is carried out there daily.

The party of devotees headed by Sriman Mahaprabhu, after performing Sankirtan for sometime, circumambulated the Samadhi and came to the 'Sinha-

dvar', i.e., the gate of Sri Jagannatha temple. Sri-man Mahaprabhu Himself, spreading His own cloth, begged alms of Mahaprasada. Everyone dealing with Mahaprasada parted whole-heartedly whatever quantity they could afford to part with. Within a short interval, a huge quantity of Mahaprasada was collected and a grand feast was given. Sri-man Mahaprabhu with His Own Hands served Mahaprasada sumptuously to one and all. On completion of honouring Mahaprasada, He presented to all devotees garlands and sandal paste and showered boons on all those who partook in the function. He assured them all the attainment of Sri Krishna soon, as the proper result of the *Darsan* of Haridas Thakur. He said, "Sri Krishna by His causeless Mercy favoured Me with his company. Sri Krishna's Will is independent. He has deprived Me today of Haridas's company. When Haridas willed that he must leave the world, how could I retain him here? By his sweet will he left the world as the great Bhishma of hallowed memory. Haridas was the crest-jewel of the world. By his departure, the earth is devoid of her treasure." With these words Sri-man Mahaprabhu danced uttering the words, "All glory to Haridas." All the other devotees followed Sri-man Mahaprabhu. They too repeated, "Glory to the great Haridas who proclaimed the Transcendental Glories of the Holy Name." Thus, the most glorious, inspiring, and exemplary career of Haridas Thakur as the great 'Namacharya', to our utter ill-luck, is closed from the view of the people of this world. No material words, however rich they may be, are adequate enough to express the glories of this great saint, one of the most favourite eternal associates of Sri Krishna Chaitanya Mahaprabhu.

The appearance and disappearance of the eternal associates of the Supreme Lord, are not to be confused with the births and deaths of ordinary mortals. The devotees of the Lord who make their appearance into this world, do so according to the sweet Divine Will. They do not come here on any compulsion of *Karma* as in our case. They are not under the influence of the divine illusory energy (*Maya*) even when they are here. *Maya* cannot exercise any power on the true devotees of her Lord. They are not under her control. Hence, their appearance is not actuated by the compulsion of *Maya*, to reap the reactions of their past actions (*Prarabdha*). Neither have they any bondage for any of their actions in this world. Actions themselves are not dangerous if they are properly utilised. Actions are harmful to the core and are the very cause of these repeated cycle of births and deaths, only when they are done without the least desire of pleasing the Supreme Lord. Actions when performed for the pleasure of the Lord result in *Bhakti*. Acts of *Bhakti* are not the cause of *Sansar* as godless and selfish actions are. Hence, a devotee, whose very existence itself is to render the maximum pleasure to the Supreme Lord, is not responsible for his various actions in this world. He is an unconditionally surrendered person, who is invariably under the direct guidance of the Supreme Lord. He has no action independent of the Lord, his only Object of Worship. Every action of his, however insignificant it may be, is in full accordance with the Divine Will. As such, there is no *Karma Bandha* or bondage of actions for him.

The sanctity that follows the Advent Day of Bhagavan, is also equally shared by the birthday of

His devotees Just as Piadyumna, Aniruddha, San-
karshana, Lakshmana, Bharata, Satrugna, etc., ac-
company the Lord whenever He makes His Mani-
festation in this world, the devotees too, take births
according to the Lord's desires They only follow
the Lord in all His Manifestations and retire to the
eternal realm along with Him when the purpose of
their birth is fully accomplished The devotees are
not bound by any of their actions here ¹³⁹

The appearance of a devotee of the Supreme
Lord is as much an important and eternal event as
the Advent of Bhagavan Himself The devotees of
the Lord, are not separate entities entirely different
from Him They appear along with Bhagavan for
fulfilling various purposes of His, sometimes in ad-
vance, and some of them by the Will of the Lord,
appear even after His departure from this world
The same is the process in their disappearance as well
The devotees make their appearance fully retaining
all their spiritual powers and save us from all the
awful sufferings The career of Thakur Haridas is
a glorious and living example of all these infallible
facts If we fail to understand these basic truths on
the real position of devotees, our failure to under-

-
- 139 वैष्णवेर सेइमत तिथिर चरित्र ॥ चै भा आ ३।४८
 येरूपे प्रद्युम्न अनिरुद्ध सकषण । येइरूप लक्ष्मण भरत शत्रुघ्न ॥
 तौहारा येरूप प्रभु-सगे अवतरे । वैष्णवेरे सेइरूप प्रभु आज्ञा करे ॥
 अतएव वैष्णवेर जन्म-मृत्यु नाइ । सगे आइसेन, सगे यायेन तथाइ ॥
 धम कम जन्म वैष्णवेर कभु नहे । पन्न पुराणेते इहा व्यक्त करि 'कहे' ॥
 चै भा अ ८।१७१-१७४
 यथा सौमित्रि-भरतौ यथा सकषणादय ।
 तथा तेनैव जायन्ते मत्पलोक यदृच्छया ॥
 पुनस्तेनैव यास्यन्ति तद् विष्णो शाश्वत पदम् ।
 न कमबन्धन जम वैष्णवाना च विद्यते ॥ प प उ २५७।५७-५८

stand it is in itself the proof of our aversion to God-head, the vital cause of our imprisonment into this material bodies

CHAPTER 10

MAHAPRABHU'S DISCOURSE ON NAMA

AFTER the acceptance of Sanyas, Sri Krishna Chaitanya Mahaprabhu toured all over India for a period of six years sanctifying all the places on His way and converting lacs and lacs of people to His unique religion of Transcendental Love by spreading the Divine Dispensation of Nama-Sankirtan. He conquered the whole of India, from the great Himalayas to Cape Comorin by this most efficacious, catholic, and simple method. This new process is profound and easy at once. It has got the dual capacity of satisfying a profound scholar well-versed in the Sastras and gifted with the art of debate, and an ordinary unlettered man of the street. This marvellous combination in bringing together persons, diametrically opposite, under a single banner was never before experienced by any one in the religious history of the world. Such a unique and sublime religion accessible to the classes and masses was never popularised to the inhabitants of India or the world by any of the Prophets, Messiahs, Acharyas, Saints, Philosophers, or even the Descents (*Avataras*) of the Supreme Lord prior to the Advent of Sri Chaitanya Mahaprabhu. This is an undisputed fact. Making full use of this wonderful weapon of the highest potency, He did marvels which human language cannot adequately express. The tremendous influence of Nama-Sankirtan has pierced through all our adamant coatings, the result of the worst type of the accumulated heaps of sins of many births, and left its impressions of firm

faith and love to the Beloved Supreme Lord Sri Krishna Why? Even the very haters of Hindu religion, also could feel the inexpressible glory, the universal and all round efficacy of the Name That a good many of them have lately adopted this cult, is the solid proof of Its efficacy and popularity Even the wild animals were no exceptions inspired by the Divine Influence of the Holy Name, they forgot their ferocious nature—the worst animal instincts in them—they danced, they kissed each other, they rubbed their faces, they shouted with extreme joy, they rolled on the ground and what other wonderful actions they did, can be adequately expressed only by an eye-witness

After visiting many places in the South Srīman Mahāprabhu came to Banaras on His way to Vrīndavan The inhabitants of Banaras, and especially the huge Sanyasi section, headed by Prākāśananda Sarasvatī, proved for Him a hard nut to crack Sufficiently reinforced with the highly intellectual, barren, and abstruse philosophical arguments of monism, for which Banaras was the greatest stronghold, these Sanyasis and particularly their leader were at their wit's end to strike at the very root of this Universal Religion inculcated by Srīman Mahāprabhu, Who had done wonders in other parts of India But for these dry intellectualists, His religion appeared to be a failure Elsewhere He has mentioned thus —“Bhagavan is always kind to people who have in them the virtue of humility, but, to those who are extremely proud of their learning, ancestry, lineage, wealth, etc, the Mercy of Bhagavan continues to be unattainable”¹⁴⁰

140 दीनेरे अधिक दया करे भगवान्।

कुलीन, पण्डित, धनीर बड़ अभिमाना॥ कै च अ ४।६८

"Methinks that a Svapach, who has dedicated his body, mind, soul, word, wealth, and all his activities to the service of the Supreme Lord Bhagavan, is far superior to a Brahmin of high lineage and esteem, with a dozen merits, but averse to the worship of the Lotus Feet of Sri Vishnu. The former purifies himself with his entire clan, whereas, the latter does not"¹⁴¹ Their position takes a still more dangerous turn than ever before, when such arrogant persons become mendicants. Prakasananda Sarasvati was of this disposition then. The very sound 'devotion' or *Bhakti* to Bhagavan was nauseating to him. Intellectual disputations and verbal juggleries were conceived by him as the fundamental principles of religion and the pinnacle of its achievement. When Srīman Mahāprabhu was at Kāśī, *i.e.*, Banaras, a fortunate Maratha Brahmin, who happened to meet Him, was highly impressed by Him. While Prakasananda Sarasvati was expounding Vedānta Sūtras before his disciples, this Brahmin apprised him of all the news about Srīman Mahāprabhu thus —

"A Sanyasi has come here from Jagannatha Puri. His Glories and mystic Powers defy description. He is of extraordinary Features and Deeds. He is a marvellous example of beauty, having a colour similar to that of molten gold and well developed limbs, with all accompanying signs unusual in an ordinary human being. He is shining with all signs of Godhead and His sight kindles in one the belief that He is the veritable Lord Narayana Himself. *Those who look at Him, automatically chant the Name*

- 141 विप्राद द्विषद्गुणयुतादरविन्दनाभ
पादारविन्दविमुखाच्छवपच वरिष्ठम् ।
मये तदर्पितमनोवचनेहिताथ-
प्राण पुनाति स कुल न तु भूरिमान् ॥ भा ७।९।१०

'Krishna' again and again All the signs of a Mahabhagavata described in Srimad Bhagavata can be seen fully displayed in His Person. He constantly utters the Name 'Krishna' and tears roll down on His cheeks like the flowing waters of the river Ganges. Sometimes He dances, sometimes He laughs, He sings, He weeps incessantly on some occasions, sometimes He thunders like the roar of a lion. This great Personage, by name Sri Krishna Chaitanya, is the Real Benefactor of the entire world. His Name, Form, Qualities, Activities—are all unparalleled. A first-hand experience of His sight will convince one beyond any doubt."

Prakasananda took this description of Srīman Mahāprabhu from the Marātha Brahmin in a very slighting way. He laughed at it with utter scorn and said, "Yes, yes, I have heard about Him, that Sanyāsī of Bengal—a great sentimentalist, a disciple of Kesav Bharatī, and a notorious deceiver of the public. His name is Chaitanya, and with His group of similar sentimentalists, He roams in different parts of the country, even in villages, dancing all along. He, who sees Him, takes Him to be Isvar. Such is His capacity to delude the people, all those who see Him feel the spell of His magic. Leave aside others, even the eminent Vedāntic scholar Sarvabhaum Bhattacharya has fallen a prey to His great spell. I came to know of late, that Bhattacharya has become mad after this Chaitanya. He is a Sanyāsī only by name, but He is a great wizard. In this city of Kāsī, His emotional exhibits would not fetch Him anything, He would not succeed here. Do not go to Him again, but listen to Vedāntic discourses. The company of such unrestrained people will spoil your life here and hereafter."

**Prakasananda's
remarks**

The Maratha Brahmin was a fortunate person. He was not convinced by Prakasananda's words, on the contrary, he felt too much wounded at heart on the remarks of the Sanyasi leader. He silently left the place and reported all these criticisms to Sriman Mahaprabhu and requested Him to save him and the other devotees from the attacks of these people. Sriman Mahaprabhu patiently heard his grievances. His merciful heart longed to do something to redress the sorrows of His true devotees. He waited for a proper opportunity. He did not do anything on that occasion. He proceeded to Vrindavan. While returning from Vrindavan, He halted at Kasi for a considerable time. By the repeated requests of His devotees, He decided to try the remedy at His disposal at Kasi as well. This is not a big feat for Him to do.

One day the Maratha Brahmin invited all the Sanyasis for taking alms of food at his place. Sriman Mahaprabhu too, was specially invited. All the invitees gathered. The extraordinary features, the unusual brilliance and the charming Personality of Sriman Mahaprabhu were noticed with great wonder and respect by one and all present there. Everyone, including Prakasananda, felt an urge to show Him respect. The Sanyasi leader wished to cultivate his friendship. He approached Sriman Mahaprabhu and led Him to his side and offered a seat quite close to him. Prakasananda was eager to know why Sriman Mahaprabhu had given up the study of Vedanta, the duty of Sanyasis and had taken to this emotional life of chanting the Name, dancing, singing, etc.,—a very low type of religious practice.

Sriman Mahaprabhu had accepted the invitation of this Maratha Brahmin purposely to teach a lesson

**Mahaprabhu
expounds the
Divine Name**

to Prakasananda and his group He replied, "Well, my revered sir! Kindly hear My answer to your query My spiritual preceptor found out that I was a dull-witted person You know fairly well that such persons are not eligible for the study of Vedanta My master informed Me kindly that I did not deserve that course and suggested to Me to chant the Mantra 'Krishna' constantly, as this Mantra is the essence of all the Mantras **By the effect of uttering 'Krishna Mantra', one is delivered from the bondage of Sansar, but, by the efficacy of singing the Name 'Krishna', one attains to His Lotus Feet In this Kali Yuga, no other practice, except the practice of Nama is effective, as Nama is the essence of all Mantras and Sastras** ¹⁴² So saying, My master taught Me an important Sloka and I got the same studied by heart According to the instructions of My master I started repeating the Name constantly, with the result that in a short time My mind became dazed All My patience was lost Yes, I turned out definitely frantic I laughed, I wept, I danced, sang songs, like one who is out of his senses After a while I composed Myself and thought seriously on this peculiar change in My disposition I concluded beyond doubt that I have become utterly mad as a result of the practice of chanting the Name Yes, I am lost to Myself,

142 प्रभू कहे, शून, श्रीपाद, इहार कारण ।
गुरु मोरे मूर्ख देखि करिल शासन ॥
मख तुमि, तोमार नाहि वेदान्ताधिकार ।
'कृष्णमंत्र' जप सदा,—एइ मंत्रसार ॥
कृष्णमंत्र हैसे हबे ससार-मोचन ।
कृष्णनाम हैसे पाबे कृष्णेर चरण ॥
नाम बिना कलिकाले नाहि आर धम ।
सबमंत्रसार नाम,—एइ शास्त्रमम ॥ चै च आ ७।७१।७४

having lost all self-control I was eager to find out an immediate remedy for it I approached My spiritual master and placed all My grievances before him "What Mantra My lord hast thou imparted to Me? What power It has! By continuing to recite It mentally the Mantra has made Me mad It makes Me laugh, dance, and cry" "This indeed is the nature of the Maha Mantra of the Name 'Sri Krishna' that whoever recites It, experiences a loving attachment to Sri Krishna"¹⁴³

"After hearing My words, he replied, **"This is the real nature of chanting the Name 'Sri Krishna' It awakens 'Prem to Sri Krishna', in the devotee, who performs Its utterance sincerely Love for Sri Krishna is the summum bonum of human existence** In comparison to this attainment, which is otherwise called the fifth achievement of humanity, *i e*, *Panchama Purushartha*, all the other four attainments, *viz*, *Dharma, Artha, Kama* and *Moksha* are insignificant

143 एत बलि' एक श्लोक शिखाइल मोरे ।
कण्ठे करि' एइ श्लोक करिह विचारे ॥
"हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरयथा ॥"
एइ आज्ञा पाज्जा नाम लइ अनुक्षण ।
नाम *लैते लैते मोर भ्रान्त हैल मन ॥
धैर्य धरिते नारि, हैलाम उन्मत्त ।
हासि, कान्दि, नाचि, गाइ, यछे मदमत्त ॥
तबे धैय धरि' मने करिलाम विचार ।
कृष्णनामे ज्ञानाच्छन्न हइल आमार ॥
पागल हइलाड आमि, धैय नाहि मने ।
एत चिन्ति' निवेदिलाम गुरुर चरणे ॥
किबा मत्र दिला, गोसाजि, किबा तार बल ।
जपिते जपिते मत्र करिल पागल ॥
हासाय, नाचाय, मोरे कराय ऋन्दन ।
एत शुनि' गुरु मोरे बलिला वचन ॥ चै च आ ७।७ ८२

like a blade of grass **Prem** or this fifth attainment of humanity is like a vast and unfathomable ocean of nectarine bliss, whereas the happiness derived from the realisation of the Attributeless Brahman of the Upanishads is not even a drop in the ocean **The real fruit of chanting the Name 'Sri Krishna' is the attainment of this highest goal—His unalloyed Love** This is the unanimous verdict of all the Sastras The signs of dancing, etc., are the accompanying characteristic developments of this sublime achievement or *Prem* I am immensely pleased to learn that You have attained this result in a short period Now, You sing, dance and perform Sankirtan in the company of devotees and deliver the people of the world by imparting them the Name 'Sri Krishna' ”¹⁴⁴

- 144 कृष्णनाम-महामन्त्रेण एहं तं स्वभाव ।
येह जपे, तार कृष्णे उपजये भाव ॥
कृष्णविषयक प्रेमा-परम पुरुषाथ ।
यार आगे तणतुल्य चारि पुरुषाथ ॥
पञ्चम पुरुषाथ-प्रेमान दामतसिद्धु ।
ब्रह्मादि आनन्द यार नहे एक बिंदु ॥
कृष्णनामेर फल-‘प्रेमा’, सवशास्त्रे कय ।
भाग्ये सेह प्रेमा तोमाय करिल उदय ॥
प्रेमार स्वभावे करे चित्त-तन क्षोभ ।
कृष्णे चरण-प्राप्त्ये उपजय लोभ ॥
प्रेमार स्वभावे भक्त हासे, कान्दे गाय ।
उन्मत्त हइया नाचे, इति-उति धाय ॥
स्वेद, कम्प, गोमाञ्चाश्रु, गदगद, वैवण्य ।
उन्माद, विषाद, धय, गव, हृष, दैन्य ॥
एत भावे प्रेमा भक्तगणेरे नाचाय ।
कृष्णे आनन्दामतसागरे भासाय ॥
भाल हैल, पाइले तुमि परमपुरुषाथ ।
तोमार प्रेमेते आमि हैलाड कृताथ ॥
नाच, गाओ, भक्तसगे कर सकीतन ।
कृष्णनाम उपदेशि तार सवजन ॥ चै च आ ७।८३-९२

“Thus advising Me, he taught Me a Sloka from Srimad Bhagavata which forms the gist of that holy book, the crest-jewel of all the Sastras ¹⁴⁵ As I have complete confidence in these words of My master, I constantly perform this Sankīrtan of the Name ‘Sri Krishna’ ¹⁴⁶ It is this grand Name and Its unaccountable Mercy that makes Me often sing or dance in spite of Myself I do not betray these signs or deeds wilfully with any purpose The ever-increasing ocean of bliss that one can enjoy by the chanting of the Name ‘Sri Krishna’, is very great in comparison with the joy that one can experience by realising the Undifferentiated Brahman of the Jnanis or even merging into it The former is vast like an unfathomable suing ocean, while the latter is like a cow’s hoofmark filled with water ”¹⁴⁷

Sri Chaitanya Mahaprabhu’s reply was most instructive and highly impressive to the assembly of Sanyasis To convince them further, He gave a splendid discourse on Srimad Bhagavata at great length This exposition revolutionised the entire audience All of them felt deeply inspired with the teaching of Srīman Mahaprabhu and being overcome with deep feelings of respect, addressed Him thus — “We realise You as the veritable Sri Narayana Our ears are indeed blessed by hearing Your most illumina-

145 See footnote 22

146 एइ तौर वाक्ये आमि दूढ विस्वास धरि’ ।

निरन्तर कृष्णनाम सकीर्तन करि ॥ चै च आ ७।९५

147 सेइ कृष्णनाम कभु गाओयाय, नाचाय ।

गाइ नाचि नाहि आमि आपन इच्छाय ॥

कृष्णनामे ये आन दसिन्धु-आस्वादन ।

ब्रह्मानन्द तार आगे खातोदक-सम ॥

त्वत्साक्षात्करणाह्लादविशुद्धाब्धिस्थितस्य मे ।

सुखानि गोष्पदायते ब्रह्मण्यपि जगद्गुरो ॥ चै च आ ७।९६-९८

nating discourse We are charmed by the sweetness of Your all-alluring complexion We are all overwhelmed by Your grandeur What You say is quite true "148

Another day, Srīman Mahāprabhu, visited Srī Bindu Madhav and was engrossed in Srī Nama-Sankīrtan and ecstatic dance in the company of His devotees Soon thousands of people joined the Kīrtan They slowly wended their way through the streets of Kāśī Eventually, they reached near Prakāśananda's residence The loud chanting of the Name attracted his attention He came out with his disciples to witness what it was He witnessed the impressive Personality of Srīman Mahāprabhu surrounded by a huge crowd dancing in ecstasy What a wonder! He could not resist the Divine Influence Prakāśananda with a vast number of his disciples, felt the magnetic urge of Srīman Mahāprabhu's Srī Nama-Sankīrtan They loudly uttered the Name 'Srī Hari', and joined the crowd The inhabitants of Kāśī were astounded with incomparable joy Prakāśananda did not waste his time any further He worshipped the Holy Feet of Srīman Mahāprabhu Kāśī, with all its impenetrable intellectual fortifications was carried away by the unconquerable Divine force of Nama-Sankīrtan reinforced and commanded by the All-Loving Personality of Srī Kṛṣṇa Chaitanya Mahāprabhu 149

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- 148 इहा शुनि' बले सब सन्यासीर गण ।
तोमाके देखिये येछे साक्षात् नारायण ॥
तोमार वचन शुनि' जुडाय श्रवण ।
तोमार माधुरी देखि जुडाय नयन ॥
तोमार प्रभावे सबार आनन्दित मन ।
कभु असगत नहे तोमार वचन ॥ चै च आ ७।१०३-१०५
- 149 सब काशीवासी करे नामसकीतन ।
प्रेमे हासे, नाचे गाय, करये नतन ॥ चै च म २५।१५८

Kasī is a blessed city All the opponents yielded to the Divine Śrī Hari Nama There was Sankīrtan everywhere in the town Sanyasis and scholars giving up all their intellectual jugglery and discourses on Vedānta, took to the study of Śrīmad Bhagavatā What a magical conversion overnight! All Glory to the Divine Name! Let Śrī Chaitanya Mahāprabhu be glorified!

For all sincere souls aiming at the realisation of the ultimate goal of human existence, the above incident is of invaluable significance Sincere and unbiased aspirants, searching after the Absolute Truth, can take those expressions as the final authority since they come out from the Holy Mouth of Śrī Chaitanya Mahāprabhu He, out of His causeless Mercy, has explained the whole process of His all-embracing cult of 'Nama-Sankīrtan' as simply as possible Beginning from the lowest stage of spiritual life, till the attainment of the final goal, the royal path is clearly and vividly described for the benefit of any unsophisticated and unbigotted aspirant who intends to proceed on such a course

"The Mantra is composed of three, four, or five Sanskrit words beginning with what is called the Seed Word with the Name of Śrī Krishna and a dedicatory word attached to it The Seed Word is the Seed of Śrī Krishna's Love It awakens in the heart spiritual passion This Seed Word, if mentally repeated with intense concentration, bursts open the shell of the Sound-Form of Śrī Krishna—His Name, which contains the Nectar of Absolute Love The word 'Sanskrit' means pure, refined The Sanskrit language is the language of the pure, undefiled voice of Nature Hence, it is called 'the language of gods' who are representatives of

**Nama and
Mantra**

Nature's attributes These attributes are blendings of forces Each force has a name (sound), a form, and a quality A man in intense pain expresses it in such sounds, like "Oh-h,, or "Ah-h," This "Oh-h", or "Ah-h" may be called the sound (voice) of pain, contortions of the face the expression of its form, and the feeling it produces is its quality The quality is the substance of the force called pain and its sound and sign (form) are its expressions If there were a microscope powerful enough to reveal to our view the figures which sound vibrations create on Ether, we would then find that the above mentioned sound expressions of pain create forms in Ether much like the combined letters "Oh-h" or "Ah-h" This means that it is from the impressions of sound vibrations on Ether that characters of all languages have been formed, the pictures reflecting themselves on the inventor's mind through the medium of its subtle force called inspiration**

"The characters (Sanskrit '*Charitra*') of the Sanskrit language, the parent language of all languages, are born with creation They are entities in Nature, form-expressions of her forces They are eternal and indestructible—*Akshar*, as characters are called *The vowels are the masculine forces The masculine characters (vowels) are independent, the feminine characters (consonants) are dependent* The vowels can be pronounced by themselves, the consonant can be only pronounced when united with the vowels The vowels are the expressions of the Essence of the Deity (Sri Krishna), the consonants are the expressions of the Will-force of the Deity (*Prakriti* that which procreates) Nature is born of sound, the attribute of Ether (Akas) which was the first manifestation of creation The first sound was

* Extracts from Sri Krishna—the Lord of Love

'AUM' mis-spelled and mispronounced in English as 'OM' The vowel 'A' (pronounced AU in Sanskrit), the initial letter of the word 'AUM' is the parent of all letters and languages This 'AUM' in sound, represents the distant vibrations of Sri Krishna's Flute, the music of Love, while its character-form in Sanskrit resembles the Form of Sri Krishna playing on His Flute This is the mystery of what Sri Krishna Himself says in the Gita, "I am the Word 'AUM' "*

"The different combinations of the other Sanskrit characters (form of natural forces), called words, represent, similarly pictures of sound forms of different attributes and objects Sanskrit words, in fact, are sound-shells which hold within them essences of the attributes they represent and the objects they signify The letters 'K, R, I, SH, N, A', joined together form the word 'Krishna', Which is the Sound-shell of the Essence of Love, Nature's Absolute Attribute, produced by the fusion of the forces of which the composing characters are sound-forms When frequently repeated together with the Love Passion Seed Word, its vibrations, after purifying the atmosphere of the mind, illumine in time its inner chamber, the heart, which is the door of the soul, and fills it with the ecstasy of Bliss "†

The Mantra that comes from the holy mouth of the Guru and imparted to the disciple is not an ordinary formula composed of material alphabets It is a special formula consisting of the Names of the Lord in which special power is infused It saves us from the mental hallucinations The material mind is always busy in its twofold functions of forming ideas, and dissolving them the next moment Without the help of these Mantras, the conditioned souls remain

* Extracts from 'Sri Krishna—the Lord of Love'

helpless dupes under the terrible influence of the materialised mind

In Mukundamala Stotra the Glory of the Mantra is stated thus —“O my tongue! You want to prattle always and waste the precious time for nothing You do not remember even for a single moment that the time once spent, can never come back at any cost There is no power on earth that can give back the lost time You waste this precious time without understanding, that death is fast approaching Like frogs on the banks of tanks, lakes, or rivers who by their usual croakings, invite their own death in the form of snakes who make them their easy prey, you too, by your idle gossips shamelessly waste the valuable time unmindful of the fast approaching death with its wide open jaws You do considerable havoc to a human being by your prattles and by your uncontrolled eating Do not waste the time any more like this, be wise Go on repeating the Divine Krishna Mantra constantly, which has the capacity to destroy all your enemies, both internal and external, the One that is specially worshipped by all the Upanishads, the One that eradicates the very root cause of our repeated cycle of births and deaths, the Mantra that dispels the accumulated heaps of nescience, the One that is the very source of all noble and high achievements, the Mantra that marvellously saves us from the virulent poisonous influence of the powerful sense-objects and their fleeting pleasures of this world and the blessed Mantra that fulfils the very purpose of this precious human birth ”¹⁵⁰

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- 150 शत्रुच्छेदैकमन्त्र सकलमुपनिषद् वाक्यसम्पूज्यमन्त्र
 ससारोच्छेदमन्त्र समुचिततमस सघनिर्याणमन्त्रम् ।
 सर्वैश्वर्यैकमन्त्र व्यसनभुजगस दष्टसन्त्राणमन्त्र
 जिह्वे श्रीकृष्णमन्त्र जप जप सतत जन्मसाफल्यमन्त्रम् ॥ मु मा। ३१

'Mantra' and 'Nama' are not quite different, yet there is a difference in results. The Mantra of Sri Krishna saves us from the evil grips of the materialised mind, and delivers us from the thralldom of Maya. Mantra is formed of the Names alone, but with a suffix indicating self-dedication of the disciple at the Feet of the Lord. Whereas the Name is addressed directly in the vocative case as in, "O Hari Nama' I take absolute shelter in You, Who are ever being resorted to by the eternally liberated souls" ¹⁵¹

"And man drew Love from the Name, for the Name the potency of Love contained, even as the seed the tree doth hold or the bud the fruit of the tree enfolds"

Sri Chaitanya Mahaprabhu continuously stayed at Puri for eighteen years. Devotees from Bengal used to visit Puri every year, greatly eager for His *Darsan*, on the occasion of the Ratha-Yatra (chariot-celebrations). While returning after the festival, they used to get many of their spiritual problems solved by receiving enlightenment directly from Srīman Mahaprabhu. Once, some important devotees of a village by name 'Kulingram', on the eve of their departure, requested Srīman Mahaprabhu to enlighten them with the nature of duty that should be performed by householders.

Sri Krishnadas Kaviraj Gosvami, the author of Srīman Mahaprabhu's celebrated biography, 'Sri Chaitanya Charitamrita', describes the incident in Sri Gauranga Mahaprabhu's Own Words, as follows —

Serve Sri Krishna and His devotees and constantly perform the Sankirtan of the Name of

**Mahaprabhu's
advice to
householders**

Sri Krishna ”¹⁵² “By the single Name of **Sri Krishna** all your sins are destroyed and it helps the appearance of ninefold devotion, viz, (1) hearing the Glories of the Lord, (2) utterance of the Name, (3) remembrance, (4) showing respect by touching the Feet, (5) ritualistic worship, (6) offering prostrations, (7) serving like a faithful servant, (8) friendship, and (9) absolute self surrender The Name is independent and All Powerful Hence, It does not require the assistance of any other process for the fulfilment of Its Efficacies It does not even wait for initiation or such other ritualistic observances No sooner the Name ‘**Krishna**’ appears on the tongue, than It redeems all persons, irrespective of their status, right from the Chandal upwards As a secondary effect, It destroys our earthly bondage and its cyclic effect and as the primary result, It attracts our mind to the Feet of **Sri Krishna** and confers unflinching Love for Him ” “This Maha Mantra formed of the Names of **Sri Krishna** which attracts the hearts of all pure souls who have to their credit an abundance of accumulated heaps of religious merits, which strikes effectively at the very root of the worst type of sins, which is easily accessible to all human beings endowed with the power of speech, beginning with a Chandal (a low caste outside the pale of the fourfold classification of society), and which enables us to the attainment of the great wealth ‘liberation’, bestows Its result the moment It comes in touch with the tongue ¹⁵³ It

152 प्रभु कहेन—‘कृष्णसेवा’, वैष्णव सेवन’ ।
‘निरन्तर कर कृष्णनाम सकीर्तन’ ॥ चै च म १५।१०४

153 श्रवण कीर्तन विष्णो स्मरण पादसेवनम् ।
अचन वदन दास्य सख्यमात्मनिवेदनम् ॥
इति पुसापिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियते भगवत्यद्धा तन्मयेऽधीतमत्तमम् ॥ भा ७।५।२३-२४

never waits or depends upon initiation (*Diksha*),¹⁵⁴ or any other forms of preparatory ritualistic observances (*Purascharana*),¹⁵⁵ and such other holy performance for the success of this Mantra"¹⁵⁶ *Diksha* is a purificatory process by which the disciple is completely freed from all his sins and spiritual knowledge is imparted to him by the spiritual preceptor *Purascharana*, is for the attainment of success of the Mantra, the Sastras recommend a preparatory ritualistic course consisting of fivefold religious practices to be observed daily. They are (1) worship of the Lord on the three special junctures of the day, i.e., early morning, midday, and evening, (2) repetition of the Mantra received from one's Guru, (3) daily libations, (4) religious sacrifices with oblations, and (5) daily feeding of Brahmins. These fivefold observances are unavoidably necessary for achieving success in the chanting of Mantras. But in the case of uttering the Name, such observances are not necessary or essential.

एक कृष्णनामे करे सवपाप क्षय ।
नवविधा भक्ति पूर्ण नाम हैते हय ॥
दीक्षापुरश्चर्या विधि अपेक्षा ना करे ।
जिह्वास्पर्श आचण्डाले सबारे उद्दारे ॥
अनुषंग फले करे ससारेर क्षय ।
चित्त आकर्षिया कराय कृष्णे प्रेमोदय ॥ चै च म १५।१०७-१०९

154 दिव्य ज्ञान यतो दद्यात् कुर्यात् पापस्य सक्षयम् ।
तस्माद्दीक्षेति सा प्रोक्ता देशिकैस्तत्त्वकोविदैः ॥ वि या, ह भ वि १।२।९

155 पूजा त्रैकालिकी नित्य जपस्तपणमेव च ।
होमो ब्राह्मणभक्तिश्च पुरश्चरणमुच्यते ॥ ह भ वि २।१७।११

156 आकृष्टि कृतचेतसा सुमहतामुच्चाटन चाहसा-
माचण्डालममुकलोकसुलभो वश्यश्च मोक्षश्चिय ।
नो दीक्षा न च दक्षिणा न च पुरश्चर्या मनागीक्षते
मन्त्रोऽय रसनास्पृगेव फलति श्रीकृष्णनामात्मक ॥ प २९

On another occasion, Srīman Mahāprabhu gave the following bit of precious advice to Sanatan Gosvami, when the latter visited Puri from Vrīndavan¹⁵⁷ When compared with the practice of the various forms of devotional observances mentioned in our Puranas, the ninefold¹⁵⁸ ways of devotion declared in Srimad Bhagavata, occupy a very high position. Puranas have described about sixty-four methods of devotional practices¹⁵⁹

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- 157 भजनेर मध्ये श्रेष्ठ नवविधा भक्ति ।
 'कृष्णप्रेम', 'कृष्ण' दिते धरे महाशक्ति ॥
 तार मध्ये सर्वश्रेष्ठ नाम-सकीर्तन ।
 निरपराधे नाम लैले पाय प्रेमधन ॥ चैत्र अ ४।७०-७१
- 158 See footnote 153
- 159 गुरुपादाश्रयस्तस्मात् कृष्णदीक्षादि-शिक्षणम् ।
 विश्रम्भेण गुरो सेवा साधुवर्तनुवर्तनम् ॥
 भरसि १।२।७४-९५, १।२।९७-२३७

1 श्रीगुरुपादाश्रय Accepting shelter at the feet of the spiritual preceptor, 2 श्रीकृष्णदीक्षादिशिक्षणम् Receiving initiation and enlightenment on spiritual truths from the Guru, 3 विश्रम्भेण गुरो सेवा Serving the spiritual master faithfully, 4 साधुवर्तनुवर्तनम् Following the examples laid out by saints, 5 सद्धर्मपृच्छा Enquiry into the details of true religion 6 कृष्णार्थे भोगादित्याग Renunciation of enjoyment of material luxuries for the sake of Sri Krishna, 7 द्वारकादिनिवास Dwelling in sacred pilgrimages or shrines like Dvaraka, etc., or on the banks of the Ganges, Yamuna, etc 8 यावदर्थानुवातता Accepting means, etc., just enough to meet one's bare necessities of life, 9 हरिवासरसम्मान Observing fasts on every Ekadasi

day, 10 धान्यश्रद्धादिगौरवम् Showing respect to the sacred trees like Dhatri, Pipul, Tulasi, and to cows, Brahmins and Vaishnavas, 11 भगवद्विमुखजनमङ्गलत्याग Avoiding the company of those who are averse to Godhead, 12,13 14 शिष्यावननुबन्धित्वादित्यम् Refraining from enlisting unfit disciples, the study of various books and the arts of unnecessary controversy on the meanings of Sastras 15 व्यवहारेऽप्यकार्पण्यम् Giving up of meanness in one's day to day dealings, 16 शोकाद्यवशवतिता Remaining undisturbed on account of sorrows, etc, 17 अन्यदेवानवज्ञा non disparagement of other gods, 18 भूतानुदेगदायिता Never wound the heart of other beings, human or subhuman, by words, deeds, or thoughts 19 सेवानामापराधाना वर्जनम् Giving up all types of offences against the service of the Lord and His Name, 20 भगवन् निन्दावसहिष्णुता Intolerant in listening blasphemies on Bhagavan, His Bhaktas, etc, 21 वैष्णवचिह्नधृति Wearing the external signs of a Vaishnav such as Tulasi beads, beads made of lotus seeds, etc, putting perpendicular signs, specially prescribed, on the forehead and other parts of the body imposed by the Sastras etc, 22 नामाक्षरधृति Writing the Names of the Lord on the body by 'Gopi Chandan' or sandal paste 23 निर्मात्यधृति Accepting and wearing the previous day's offering to the Lord, such as garlands, scents, clothings, etc, 24 अग्रे ताण्डवम् Dancing before the Lord with devotion, 25 दण्डवन्नति Prostrated obeisances, 26 अभ्युत्थानम् Respecting the Lord and His devotees by welcoming them by getting up from one's seat, the moment he happens to see Them coming in palanquins, chariot, or on any other such vehicles or arrangements, 27 अनुव्रज्या To accompany the Lord or His Bhaktas on such occasions as mentioned in the previous one on either sides, in front or rear according to the situation, and as necessity of service arises on the spot, 28 भगवत् स्थाने गति Visiting temples of the Lord and other holy places of pilgrimages, 29 परिक्रम Circumambulation of holy places, 30 अर्चनम् Ritualistic worship, 31 परिचर्या Servitude, 32. गीतम्

Singing devotional songs, 33 सक्रीतनम् Loud recital of Lord's Name, Form, Qualities, and Activities, 34 जप Muttering of Mantras or Names, 35 विवृष्टि Accepting one's insignificant and helpless position before the Lord by different types of supplications, 36 स्तवपाठ Uttering various hymns on the Lord, 37 नैवेद्यास्वाद Honouring the sacred offerings like Mahaprasada, Tulasi, etc., 38 पाद्यास्वाद Taking the holy Feetwash, 39 धूपमौरभ्यम् Smelling the consecrated incense, 40 श्रीमूर्ते स्पर्शनम् Touching the Holy Image, 41 श्रीमूर्तेर्दर्शनम् Beholding the Holy Image, 42 आरात्रिकदर्शनम् Witnessing the waving of lights, and other rituals 43 श्रवणम् Listening the excellences, 44 तत् कृपेक्षणम् Solely depending upon His Mercy, 45 स्मृति Remembrance, 46 ध्यानम् Meditation, 47 दास्यम् Accepting the servitude of the Lord, 48 सख्यम् Friendship 49 आत्मनिवेदनम् Complete self-surrender, 50 निजप्रियोपहरणम् Offering the best of articles liked by one, 51 तदर्थेऽखिलचेष्टितम् To please the Lord is the be-all and end-all of all the activities, 52 शरणापत्ति Submissive attitude in every activity, in words, deeds, and thoughts, 53 56 तदीयानां सेवनम् Service of Bhaktas, Tulasi, Srimad Bhagavata, and Mathura, Vrindavan, etc., 57 यथावैभवमशोस्तव Celebrations on important occasions like the appearance and disappearance of great Bhaktas, Acharyas, Advent Days of the Avatars in the company of Bhaktas, 58 कार्तिकव्रत Observance of Kartikavrata, Damodaravrata or Urvavrata in accordance with the rules of Sastras, 59 श्रीजन्मदिनयात्रा Celebrating 'Janmashtami'—the Advent Day of Sri Krishna 60 श्रीमूर्तेरङ्घ्रिमेवने प्रीति Special liking for the worship of the Lord, 61 श्रीभागवतार्थास्वाद Listening to and relishing the reading and exposition of Srimad Bhagavata in the company of Bhaktas, of a higher order, 62 साधुपङ्क्त Association of Bhaktas, 63 नामसक्रीर्तनम् The loud chanting of the Lord's Name, 64 श्रीमधुरामण्डले स्थिति Residing at the holy places like Mathura, Vrindavan etc.,

CHAPTER 11

NINEFOLD DEVOTION

WHEN compared to the sixty-four modes of devotional practices, the ninefold ways¹⁶⁰ of devotion are highly powerful. In fact, all the above ideas are included in the ninefold ways of devotion. Each method in this subsequent group is independently potent enough to procure us the loving devotion to Sri Krishna and even Sri Krishna Himself.

“Those who constantly listen to Your Glorious Topics again and again, sing Them with spontaneous love, utter Them before others, contemplate on Them, and rejoice with great delight when spoken by others, they alone behold Your Lotus Feet that put an end to the repeated cycle of births and deaths, before long”¹⁶¹ “Therefore, O descendant of Bharata! He who is desirous of attaining the eternal fearless state, the abode of perpetual happiness, should listen to, recite, and meditate upon the Transcendental Glories of the Supreme Lord Sri Hari, the Lord of all Jivas, the Sole Shelter of the entire universe”¹⁶²

Sravana means the act of listening the Names, Divine Pastimes, Attributes, etc., of the Supreme Lord Sri Krishna. The scrupulous observance of any one form of the ninefold ways of devotion brings success to its aspirant. Yet, for the purification of one's heart, it is desirable to follow the laid-out course. Ac-

160 See footnote 153

161 शृण्वन्ति गायन्ति गृणन्त्यभीक्ष्णश्च स्मरन्ति नन्दन्ति तवेहित जना ।
त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमपदाम्बुजम् ॥ भा १।८।३६

162 तस्माद् भारत सर्वात्मा भगवान् हरिरीश्वर ।
श्रोतव्यं कीर्तितव्यश्च स्मृतव्यश्चेच्छताभयम् ॥ भा २।१।५

cordingly the first procedure is to hear the Holy Name. On hearing the marvels of the Name, when the mind is purified, the next stage of hearing the topics relating to the Transcendental Form of the Lord is to be followed. This renders the aspirant eligible to realise the nature of the Form of the Lord. When he is fortunate enough to have a full realisation of the Form, he is spontaneously favoured with the experience of the various Transcendental Qualities. Similarly, the other effects of hearing in succession bring gradually the realisations of the Entourage and finally the Transcendental Pastimes. This is the proper order for hearing. The same course is effective and prescribed for *Kirtan*, and *Smarana* as well. If the exposition of the Sastras on the Name, Form, Qualities, Pastimes, and Entourage of the Lord is heard from a genuine Bhakta, it is far more effective than having the same from a *Sadhak*. Hearing from one who is a disbeliever and who does the same, influenced by various worldly desires, often brings a detrimental effect. Lifeless and mercenary explanations may be no doubt, charming, learned, humorous, and even sometimes rationally convincing, but they fail to stir up the dormant feelings in the hearers and awaken in them any sense of detachment from the worldly objects or devotion to Godhead. Their words do not touch the heart or leave any permanent impression there, since they do not originate from the depth of their hearts. These expositions of Sastras can only attract the admirations of the public towards these mercenary speakers, and that too, of a superficial nature, resulting in their sympathetic outlook and lavish presents.

Sastras caution us to hear only such spiritual topics as are narrated, composed, or approved by great realised Bhaktas, ancient or modern (*Mahat Kirtan*).

tata or *Mahat Prakatita*) Any composition—may be on Godhead—from the pen of worldly-minded people, does not provide us with the desired result. They shape things in their mental mould, and give often an entirely new form or even wrong shapes. As such, it is *beneficial, preferable—nay, compulsory—to hear spiritual discourses from persons who have realised what they preach and whose lives are living examples of the same valuable teachings*

Of all kinds of sacred books prescribed for the purpose of hearing (*Shravana*), the act of listening to *Srimad Bhagavata* is spoken of as the best. In it we get the combination of both the aforesaid qualifications. It is composed by the great Krishna Dvaipayana Vedavyasa, one of Lord's Manifestations, and narrated by great Bhaktas like Sukadeva, etc. In addition, it contains the quintessence of all the Sastras of the world. "O *Rasikas* (devotees belonging to any of the five important spiritual *Rasas* of *Santa*, *Dasya*, *Sakhya*, *Vatsalya*, and *Madhura*), and *Bhavukas* (in whom the spontaneous love for Bhagavan has made its manifestation)' drink deep this Nectarine *Rasa* till you are completely saturated with the ocean-like Everlasting Bliss. *Srimad Bhagavata* is the fully ripened fruit of the wish-yielding tree-like Vedas. This fruit has dropped down from the tree to the earth from the holy mouth of the great sage Sukadeva and this fruit is unlike other fruits, in that, this is free from any waste substance, such as the skin, fibre, seed, etc., and is condensed *Rasa* itself (the most marvellous and captivating Transcendental Pastimes of the Name, Qualities, etc., from the nectarine contents of this incomparable fruit)"¹⁶³

163 निगमकल्पतरोगलितं फलं शुकमुखादमतद्रवसयुतम् ।

पिबत भागवत रसमालयं मुहुरहो रसिका भुवि भावुका ॥ भा १।१।३

It is imperatively necessary to verify the authenticity of what we have heard and get fully convinced of it. Before starting with any course of spiritual procedure, we must be thorough with its theoretical side. Hence, *Śravaṇa* occupies the first place in the list of devotional practices. The act of listening is prayed for by many devotees even after realising Bhagavan. They have prayed to Bhagavan to bless them incessantly with the benefits of hearing His Transcendental Glories. Some of the Bhaktas, like Prithu Maharaj, etc., went a step further in their demands influenced by this burning ardour for hearing. They have accepted the inadequacy of having only two ears and appealed to the Lord to provide them with a thousand ears to do full justice to the act of listening the Divine Topics, wherever They are told.

“Those who are desirous of crossing this terrible ocean of triple afflictions extremely difficult to cross over, have no other vessel than hearing, *i.e.*, enjoying the Nectarine Narratives of the Glorious Deeds of the Supreme Lord Sri Krishna”¹⁶⁴ “Sri Krishna, the Eternal Benefactor of those Sadhus, the hearing and chanting of Whose Name are great purifying factors, manifesting in the hearts of those who listen with rapt attention His Transcendental Glories, uproots the evil propensities of their hearts as their Indwelling Guide”¹⁶⁵ “Those who drink in the narration of the nectar-like Glorious Deeds of the Lord, Who is the Delight of the devotees, poured into the

164 ससारसिन्धुमतिदुस्तरमुन्नितीर्षोर्नान्य प्लवो भगवत् पुरुषोत्तमस्य।
लीलाकथारसनिषेवणमन्तरेण पुंसो भवेद् विविधदुःखदवादितस्य ॥
भा १२।४।४०

165 शृण्वता स्वकथा कृष्ण पुण्यश्रवणकीतन ।
हृद्यन्त स्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥ भा १२।१७

cavities of their ears by the Bhaktas, purify their hearts which are awfully contaminated by the thoughts of the senses and sense-objects and attain His Lotus Feet”¹⁶⁶ “The Elixir of Thy Narratives is life itself to those who are distressed by the pangs of Thy separation Great devotees like Prahlada, Dhruv, etc., too sing Thy Glories, the best remedy to strike at the very root of all sins, most auspicious to hear, capable of imparting all prosperity and above all the sublime gift of Divine Love As such he who spreads it in this world is the best and the most munificent of all the generous-hearted persons”¹⁶⁷

Chanting aloud the Names, Form, Qualities, Entourage, *Lilas*, etc.¹⁶⁸ All the instructions that we have so far heard in *Sravaṇa* are equally applicable to *Kīrtan* The order of performing *Kīrtan* also is the same “After hearing the blissful and auspicious Glories relating to the Divine Births and Deeds of Sri Krishna manifested in the world, one must chant Them unabashed, moving in the world undisturbed by the ups and downs, and unattached to the sense-objects and its evil temptations”¹⁶⁹ “Anyone who

166 पिबन्ति ये भगवत आत्मन सता कथामृत श्रवणपुटेषु सम्भृतम् ।
पुनन्ति ते विषयविदूषिताशय ब्रजन्ति तच्चरणसरोरुहान्तिकम् ॥

भा २।२।३७

श्रवणेनैव मगल नामधेय यस्य ॥ भा दी भा २।७।१५

167 तव कथामृत तप्तजीवन कविभिरीडित कल्मषापहम् ।
श्रवणमगल श्रीमदातत भुवि गणन्ति ते भूरिदा जना ॥ भा १०।३।१९

168 नामलीलागुणादीनामुच्चैर्भाषा तु कीर्तनम् ॥ भ २ सि १।२।१४५

169 शृण्वन् सुभद्राणि रथागपाणेजन्मानि कर्माणि च यानि लोके ।
गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदसग ॥

भा ११।२।३९

has fallen into this stormy ocean of worldliness and is caught in its eddies of births and deaths, can get deliverance from it in no time, by uttering His Name, even helplessly, of whom, even Mahakal, the personification of fear itself, is awfully afraid ¹⁷⁰

Remembering the Name, Form, Qualities, and Sportive Activities of the Supreme Lord is known as

Smarana *Smarana* is fivefold, according to its stages of development—(1) The primary stage of

*Smarana*¹⁷¹ consists in recalling to one's mind the Holy Name, Form, Attributes, etc., of the Lord, as in a flash, the chief aim being the purification of the heart. As this is inferior to *Kirtan*, no specific instances are quoted. (2) *Dharana*¹⁷²—This is a hard stage reached after regular struggle by the striver. A regular tug-of-war between him on one side and his mind with all its senses as the other is in progress. The mind running mad like a mad horse escaping from its keeper, is to be restricted from its wanderings. Withdrawing the mind from all its diverse objectives and fixing it in remembering the Lord is the meaning of this state of mental pursuit. (3) *Dhyan*¹⁷³ Special concentration of the mind on the Form, Activities, etc., of the Lord is meant by *Dhyan*. In this, the striver has succeeded in his attempts to control the mind. Free from outside distractions and the mad influence of the fickle mind, he can concentrate it upon the Lord. (4) *Dhruvanu Smriti*¹⁷⁴—The inces-

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- 170 आपन्न ससर्ति घोरा यन्नाम विवशो गृणन् ।
तत सद्यो विमुच्येत यन्दिभेति स्वय भयम् ॥ भा १।१।१४
- 171 यत् किञ्चिद् अनुसन्धानम् ॥
- 172 सवतश्चित्तमाकष्य सामायाकारेण मनोधारणम् ॥
- 173 विशेषतो रूपादिचिन्तनम् ॥
- 174 अमृतधारावत् अविच्छिन्न तत् ॥

sant flow of the mind (like a continuous stream of nectar towards the Lord like the unbroken flow of oil—to bring the simile nearer to us) (5) *Samadhi*¹⁷⁵—The spontaneous manifestation of the Lord in the heart This stage of *Samadhi* is different from the one that is attained by the *Jnanis* generally known by the *Asam-Prajnata-Samadhi* or *Brahma-Samadhi* In the case of *Bhaktas*, they get an uninterrupted realisation of the Transcendental Sports of the Supreme Lord Their heart is converted into a stadium for the Lord to play and the various alluring sports take place in their hearts like the surging waves of a rough sea

There is also the act of remembrance both in the process of chanting the Name (*Nama Smriti*), and in muttering the Mantra (*Mantra Smriti*) The remembrance that automatically materialises while chanting the Divine Name, keeping the number on a rosary of Tulasi beads is known as *Nama Smriti* The remembrance that takes place while muttering the Mantra keeping its number on one's finger, is the process of *Mantra Smriti* "Just as we do not dream when we attain the waking state, even so, by the mere entrance of the Supreme Lord into the heart by His inconceivable power, all the illusions displayed by the *Asurik* forces are completely dispelled Because remembrance of the Lord is the remedy for all our calamities"¹⁷⁶ "O Lord! I am extremely fortunate to behold Your Lotus Feet today The purpose of my birth is fulfilled by beholding Your Feet that are being constantly meditated on in their hearts by Brahma

175 ध्येयमात्रस्फुरणम् ॥

176 तस्मिन् प्रविष्टेऽसुरकूटकमजा माया विनेशुमहिना महीयस ।
स्वप्नो यथा हि प्रतिबोध आगते हरिस्मृति सर्वेऽपि पद्विमोक्षणम् ॥

and others of incomprehensible learning, Your Feet are highly blissful and are the eternal resort of all devoted souls, and the only recourse to those fallen souls struggling in the deep well of worldly sufferings. Have mercy upon me so that the memory of Your Lotus Feet may remain incessantly in me and I may be able to roam about in this world, constantly meditating upon Them”¹⁷⁷ “O Nalinanabh (Sri Krishna)! Your Lotus Feet are being constantly meditated on in their hearts by Brahma and other masters of *Yoga* and vast learning. They are the only support for deliverance of all Jivas from the depths of this well of worldly existence. May the remembrance of Your Lotus Feet continuously manifest in our hearts, enmeshed, as we are, in domestic life”¹⁷⁸

This mode of devotion is the act of seeing, touching, circumambulating the Holy Image and the sacred temple, sacred abodes like Vrindavan, Mathura, Jagannatha, Dvaraka, Ayodhya, etc., going on pilgrimages, bathing in the holy rivers like the Ganges, Yamuna, etc. Taking shelter in any of the sacred abodes of the Lord, or a holy temple for life, also comes under the category of *Padasevan*. The service of the sacred Tulasi, the most favourite of Bhagavan Sri Hari is also included in this mode of devotion.

“Discarding the performance of daily routine religious rites enjoined by the *Varnasram Dharma*, those

177 दृष्ट तवाध्रियुगलं जनतापवर्गं
ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
ससारकूपपतितोत्तरणावलम्ब
ध्यायश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥ भा १०।६९।१८

178 आहुश्च ते नलिननाभ पदारविन्द योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
ससारकूपपतितोत्तरणावलम्ब गेहञ्जुषामपि मनस्युदियात् सदा न ॥
भा १०।८२।४९

who serve the Lotus Feet of Śrī Kṛṣṇa, need not in the least be afraid of any evil befalling them, even if they meet with a fall from their devotional practices or with a premature death, owing to the inborn indifference to past fruitive activities. In whatever circumstances they are placed or in whichever species of births they are born, no evil shall befall those who are devoted to the Lord. Because of their natural inclination to render service to the Lord, they never experience any failure. Whereas, those who regularly perform their daily routine religious rites, but lack in devotion to the Lord, achieve nothing substantial"¹⁷⁹ "O Lotus-eyed Lord! The wise ever fix their mind in deep contemplation of You, the Abode of all goodness. Following in the footsteps of the great sages of yore, they have adopted Your Lotus Feet as an ever safe boat and find this vast ocean of worldly existence as a mere small pit of water made by the hoof of a calf"¹⁸⁰ "O Kṛṣṇa (Primeval Being)! If a mortal, inhabiting this mundane world, being scared by the serpent of death and after roaming about in all the worlds including that of Brahma and finding no safe shelter free from fear, fortunately and through the blessings of saints, happens to take shelter at Your Lotus Feet, he then rests in peace. Death itself runs away from him"¹⁸¹ "O God! O Bhagavan! One who is fortunate enough to receive

179 त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेभजनपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वा भद्रमभूदमुष्य किं को वाथ आप्तोऽभजता स्वधमत ॥

भा १।५।१७

180 त्वय्यम्बुजाक्षाखिलसत्त्वधाम्नि समाधिनाऽऽवेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपद भवाब्धिम् ॥

भा १०।२।३०

181 मर्त्यो मृत्युव्यालभीतः पलायन् लोकान् सर्वान् निभय नाध्यगच्छत ।
त्वत्पादाब्जं प्राप्य यदच्छयाद्यं स्वस्थं शेते मृत्युरस्मादपति ॥

भा १०।३।२७।

even a particle of Grace from Your Twin Lotus Feet, alone knows the Truth of Your inconceivable Glories No one else is capable of realising It even if he devotes his whole time and energy till eternity ”¹⁸²

Ritualistic worship of the Lord is *Archan*. Every householder is expected to follow this process

Archan This ultimately leads him to the Lord “Just as watering the root of a tree nourishes its main trunk, branches, and twigs, so also the worship of Sri Vishnu results in the satisfaction of all souls including him ”¹⁸³ **“Just as watering the root of a tree, nourishes its trunk, branches, sub branches, leaves, flowers, seeds, and all its other parts and by feeding the body alone (by taking food), all its other parts including all the organs of senses are nourished, so also by worshipping Sri Krishna alone, all the other gods are as good as worshipped, without their being actually worshipped, either individually or jointly** *The analogy lies in the fact that, we have to take the food through the mouth alone and not through other parts like the eyes, ears, nose, etc , which means that all the other parts of the body require to be fed through the proper channel of the mouth only* **Similarly, if Sri Krishna is served, all the lesser gods are definitely served ”**¹⁸⁴ “When a sincere person, with a clean heart, who pours water at Your Lotus Feet and per-

182 अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगृहीत एव हि ।
जानाति तत्त्व भगवन्महिम्नो न चान्य एकोऽपि चिर विचिन्वन् ॥
भा १०।१४।२९

183 यथा हि स्कन्धशाखानां तरोर्मूलवसेचनम् ।
एवमारोघनं विष्णो सर्वेषामात्मनश्च हि ॥ भा ८।५।४९

184 यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्स्कन्धभुजोपशाखा ।
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाहिणमच्युतेज्या ॥

भा ४।३१।१४

forms Their worship by offering even tender blades of Durva grass, attains the sublimest goal, how can this Bali who with a cheerful mind and loving heart dedicated the three worlds to Your Lotus Feet, come to any grief?"¹⁸⁵ "Wise men, viewing through the medium of the Sastras on the eternal welfare of all human beings, have declared this worship of Sri Vishnu as the best method of attaining mental peace and the righteous course that invariably brings deliverance from the thralldom of miseries and complete satisfaction of the Atma"¹⁸⁶ "He who worships Me thus adopting the regulated processes prescribed by the Vedas and Tantra texts, receives from Me rewards in fulfilment of all his desires here and hereafter"¹⁸⁷

Vandan, though it forms an item in *Archan*, is spoken of as an independent process too. The sense of extreme humility on hearing the unparalleled Glories of the Lord is the main basis of this method. The word *Namaskar* indicates the giving up of all types of material ego. *Sashtanga Namaskar* means bowing down to the Lord as a mark of respect and in utter humility, utilising all the *Indriyas*, viz, (1) the arms, (2) the legs, (3) the knees, (4) the breast, (5) the head, (6) the eyes, (7) mind, and (8) words¹⁸⁸ One must

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- 185 यत्पादयोरशठधी सलिल प्रदाय
दूर्वाकुरैरपि विधाय सती सपर्याम
अप्युत्तमा गतिमसौ भजते त्रिलोकी
दास्वानविक्लवमना कथमार्तिमुच्छेत् ॥ भा ८।२२।२३
- 186 चित्तस्योपशमोऽय वै कविभि शास्त्रचक्षुषा ।
दर्शित सुगमो योगो धमश्चात्ममुदावह ॥ भा १०।८४।३६
- 187 एव क्रियायोगपथै पुमान वदिकतान्त्रिकै ।
अचञ्चुभयत सिद्धि मत्तो विन्दत्यभीप्सिताम् ॥ भा ११।२७।४९
- 188 दोर्म्या पद्म्या च जानुम्यामूरसा शिरसा दृशा ।
मनसा वचसा चेति प्रणामोऽष्टांग ईरित ॥ ह भ वि १।८।३६०

bow down to the Lord with his heart and soul, with the eyes slightly opened and earnestly feeling and uttering, "O Lord! I am Thine with my body, mind, and soul" Besides this there is the other method known as the *Panchanga Namaskar*, which means prostrating oneself before the Lord with (1) the knees, (2) the hands, (3) the head, (4) with words and (5) mind dedicated to Him ¹⁸⁹

"Therefore, he who bearing all the consequences of his previous actions, anticipating Thy Mercy with eagerness, and surrendering himself to Thee unconditionally in body, mind, and words, lives by offering salutations to Thee, richly deserves to attain Thee (Muktupadam—Sri Krishna Himself)" ¹⁹⁰
 "Today, all my evils have left me, the very purpose of my birth is fulfilled, because I offer my prostrated obeisances at the Lotus Feet of Sri Krishna, which are always meditated upon by *Yogis*" ¹⁹¹ 'With single-minded devotion, one should bow down to all movable and immovable objects, such as the sky, air, fire, water, earth, stars, planets like the moon, etc., all living beings, the cardinal points, trees and the like, rivers, ocean, etc., as the limbs of Bhagavan Sri Hari" ¹⁹² "He who has fallen in a well, a ditch, or a pit, etc., or has slipped from a staircase, and is

189 जानुभ्या चैव बाहुभ्या शिरसा वचसा धिया ।
 पञ्चांगक प्रणाम स्यात् पूजासु प्रवराविमौ ॥

ह भ वि १।८।३६१

190 तत्तेजुकम्पा सुसमीक्षमाणो भुञ्जान एवात्मकृत विपाकम् ।
 हृद्वाग्वर्षिर्बिदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक् ॥

॥१४।८

191 ममाद्यामगल नष्ट फलवाश्च मे भव ।

यन्नमस्ये भगवतो योगिष्येयाधिपकजम् ॥ भा १०।३८।६

192 ख वायुमग्नि सलिल मही च ज्योतीषि सत्त्वानि दिशो दुमादीन् ।

सरित्समुद्राश्च हरे शरीरयत्किञ्च भूत प्रणमेदनन्य ॥ भा ११।२।४१

afflicted in manifold ways, and utters even once loudly "I bow down to Thee—Sri Hari", is freed from all his sins"¹⁹³

A sincere feeling that one is the servant of the Lord and the accompanying acts of servitude are the signs of *Dasya* mode of devotion. Let alone the various efforts of the votary of this method in the worship of the Lord, the very feeling itself is alone capable of leading him to the realisation of the Supreme Lord. A servant of the Lord occupies a position second to none. In all forms of devotion this feeling of rendering service to the Supreme Lord plays the most important role. In this connection our Sastras, in a single voice, emphatically declare the incomparable glories of the servants of the Lord. To attain the position of a servant of the Lord, needs Herculean efforts. "Is there in all the worlds anything yet to be attained on the part of the servants of the most auspicious Feet of the Supreme Lord, by the mere hearing of Whose Name, the fallen Jivas get rid of all their sins?"¹⁹⁴ "O Krishna! As long as man does not become Your servant, so long alone love, etc., act as thieves (as they deprive us of our inherent knowledge and bliss), the house becomes a prison (owing to the existence of endless sufferings), and delusion as fetters on legs"¹⁹⁵ "Whatever man does, guided either by the rules and regulations of the sacred scriptures, or inspired by natural instincts, through the medium

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- 193 पतितः स्खलितश्चातः क्षुत्त्वा वा विवशो ब्रुवन् ।
हरये नमः इत्युच्चैर्मुच्यते सवपातकात् ॥ भा १२।१२।४६
- 194 यन्नामश्रुतिमात्रेण पुमान् भवति निमलः ।
तस्य तीर्थपदं किं वा दासानामवशिष्यते ॥ भा १।५।१६
- 195 तावद् रागादयः स्तेनास्तावत् कारागृहं गृहम् ।
तावन्मोहोऽङ्घ्रिनिगडो यावत् कृष्णं न ते जनाः ॥ भा १०।१४।३६

of his physical body, words, mind, senses, intellect, or even by inherited habits, he should dedicate them all to the Supreme Lord Sri Narayana "196 "O Achyuta! O the Benefactor of the universe! Though great gods like Brahma prostrate themselves with their splendid crowns, the tops of which brush against Your Footstool, You, in Your Descent as Sri Raghuram, accepted the alliance of friendship of the monkeys Hence, what wonder is there, that You exhibit Your extreme addiction and subservience to Your great servants who have taken absolute shelter in You alone and none else "197

Great confidence and friendly relationship form the features of *Sakhya* devotion Attending to the various comforts and timely services of the Lord in a friendly way, **Sakhya** is the characteristic of a Bhakta of this order Just as a sincere friend in the world, is always eager for the welfare of his companion, so too a genuine devotee of this order, puts in all his loving efforts in the interest of the Lord This feeling of friendship is twofold —(1) Mixed with reverence (*Gaurav*), and (2) undiluted friendship (*Visrambha*) "Lo! How incomparable is their fortune! It is simply impossible to measure the luck of Sri Nanda Maharaj and other Vrajavasīs, whose Dear Friend is the Eternal Lord Sri Krishna—the very Embodiment of Bliss!"198

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- 196 कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसतस्वभावात् ।
करोति यद्यत् सकल परस्मै नारायणायैति समपयेत्तत् ॥ भा ११।२।३६
- 197 किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।
योऽरोचयत् सह मृगै स्वयमीश्वराणा श्रीमत्किरीटतटपीडितपादपीठ
भा ११।२।१४
- 198 अहो भाग्यमहो भाग्य नन्दगोपव्रजौकसाम ।
यन्मित्र परमानन्द पूर्णं ब्रह्म सनातनम् ॥ भा १०।१४।३२

Complete self-surrender is the essence of this form of *Bhakti*. This consists of surrendering unconditionally one's body, mind, words, soul, and all that one feels as his own to the Lord. A devotee of this order is utterly indifferent to make efforts even for his own purposes. But, he never abstains from rendering services to the Lord. Even the very idea of maintaining himself, does not cross his mind, as he ever remains busy in the service of his Lord. Service to the Lord is the very essence of his existence. Their condition is like that of a beast that has been sold. When once it is sold to a new customer, the entire responsibility of maintaining it rests on the shoulders of the new master. The beast too, is out of his hands and never renders any service to its erstwhile master. Even so, after complete self-surrender, the surrendered soul feels that he is the property of the Lord and he has nothing that he can claim as his. Accordingly, such a devotee never worries for his daily necessities, such as food, clothing, etc., or even medicine during all sorts of illness. *Atmanvedan* distinguishes itself from *Saranagati* in respect of certain special characteristics. In a word, *Atmanvedan* is the fully developed condition of *Saranagati*.

"He engaged his mind in meditating on the Lotus Feet of Sri Krishna, his words in glorifying the excellences of the Lord, his hands in cleaning the temples and performing such other necessary services there and his ears in listening the Holy Narrations of Lord Achyuta"¹⁹⁹ 'His eyes were engaged in beholding the Holy Images of Sri Mukunda, sacred Abodes like Mathura, Puri, etc., and in seeing great

199 स वै मन कृष्णपदारविन्दोवचासि वैकुण्ठगुणानुवणने ।
करौ हरेमन्दिरमाजनादिष श्रुति चकाराच्यतसत्कथोदये ॥ भा १।४।१८

devotees, the organ of touch in close embrace of the devotees, the sense of smell in experiencing the sweet perfume of the sacred Tulasi and other flowers offered at the Feet of the Lord and his tongue in tasting what is offered to the Lord ”²⁰⁰ “His feet were employed in circumambulating sacred places and temples of Sri Hari, and his head in offering prostrated obeisances at the Feet of Sri Hrishikes (the Lord of the senses) He did all these, prompted solely by his love for the service of the Lord alone and not for the attainment of any of the worldly prosperities The practice of such actions enables one to derive great delight in the association of genuine devotees of the Lord or to have attachment to the Lord similar to that of His favourite devotees ”²⁰¹

As long as we are afflicted with worldliness, so long we do not feel any relish to speak of the Glories of Godhead Because of the fact that we have not been able to develop a taste for such objects, are we to give it up completely? No, not at all That is the only course for us to attain our eternal good If we give up the spiritual course of action, our next alternative, is to indulge grossly, once again in extreme worldliness Just as to a patient of biles, a piece of sugarcandy tastes bitter, so also, to one who is completely lost in transitory pleasures of this transient world, the Glorious Excellences and Charming Deeds of Bhagavan are insipid tales Yet, the procedure is to be continued with firm endeavour, having full faith in its results In the chanting of the Holy Name,

200 मुकुन्दलिङ्गालयदशने दृशौ तद्भृत्यगात्रस्पर्शोऽङ्गसंगमम् ।

घ्राणचतुष्पादसरोजसौरभे श्रीमत्तुलस्या रसना तदर्पिते ॥ भा १।४।१९

201 पादौ हरे क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिवन्दने ।

काम च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रति ॥

भा १।४।२०

these two qualifications are unavoidable factors —(1) a constant endeavour, and (2) firm faith in Its marvellous results. If an adequate longing to be in the incessant service of the Lord with one's heart and soul is in the *Sadhak*, the Name will be perceptible to his sense-organs automatically. The third Sloka in 'Sri Sikshashtak' composed by Sri Gauranga Mahaprabhu throws sufficient light on the eligibilities necessary for chanting the Name. For experiencing the immediate effects of the Kirtan of Lord's Name, it is essential that we should equip ourselves with these qualifications. "He who feels himself humbler than a blade of grass, is more forbearing than a tree and without coveting any respect for himself duly respects others, should chant the Holy Name constantly"²⁰² Sri Chaitanya Mahaprabhu in His above Sloka has prescribed four qualifications as compulsory pre-requisites for constant chanting of the Holy Name.

The first qualification is 'humility', i.e., feeling oneself humbler than a blade of grass, as 'humility is the foundation of all virtues'. A
Humility blade of grass has got its own utility in this world. It allows itself even to be trod upon without raising any protest. As such, amongst the created objects of the world, grass is taken as an emblem of humility. As long as we are bent upon satisfying the needs of our physical body and the subtle mind, the virtue of humility lies farther than the farthest star in the heavens. Our present condition is undisputedly one of soul in bondage. It identifies itself, sometimes with its physical body and at other times with its subtle covering, but in no

202. तृणादपि सुनीचेन तरोरपि सहिष्णुता ।
 अमानिना मानदेन कीर्तनीय सदा हरि ॥ शि ३

case with its real and uncontaminated status All our egoistic outbursts are due to the misidentification of the soul with the gross body and its surroundings This is the worst part of human nature How wise is the saying, 'pride goeth before fall'? For enabling us to utter the Name of the Lord continuously, we are to free ourselves from this unpleasant and uncongenial trait How to overcome this false ego? A relief from these false pretensions is possible by the understanding of one's true self and its relationship In fact, the real 'I' that is working in us, the one that is vital in us, due to the presence of which we function in all fields of activities, is altogether a different entity having nothing whatsoever material in it Unfortunately, we have erred in making a misuse of the freedom of will, a special gift to us by the Supreme Lord and this misuse has brought about this deplorable condition to us, the children of the Immortal Lord, free from false ego that is at the root of our undoing Denouncing boldly all our egoism and its basis—the false misidentification—we can experience the charming sentiments expressed by Sri Gauranga Mahaprabhu in another composition of His *"I am neither a Brahmin, nor a Kshatriya, nor a Vaisya, nor even a Sudra I am neither a Brahmachari, a householder, a Vanaprasthi nor a Sanyasi I am a humble servant of the servants who serve the Lotus Feet of Sri Krishna, the Beloved of the Gopis, the most sublime and the Embodiment of an Ocean of Eternal Bliss"*²⁰³ Thus, Srīman Mahaprabhu has marvellously impressed us with our real nature This should be our worthy feeling, diametrically opposed

203 नाहं विप्रो न च नरपतिर्नापि वैश्यो न शूद्रो
नो वा वर्णी न च गृहपतिर्नो वनस्थो यतिर्वा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णामृताब्धे-
र्गोपीभर्तु पदकमलयोर्दसिदासानुदास

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to the false one This is the true nature of our 'self' All our identifications other than this, are thrust upon us by the divine illusion as a penalty for our foolish misuse of our will-power By the Mercy of the Lord, when any soul is blessed with the knowledge of his true relationship with Him, that fortunate man becomes very meek He is humbler than a blade of grass and hence a worthy aspirant for constantly chanting Sri Hari Nama He has attained the virtue of humility, free from any tinge of material ego arising from high or noble birth, age, prosperity, etc "O Killer of the demon Madhu and Kaitabh! O Lord of the Universe! May this be the true result of all my births, the real fruit of my long coveted desire, my only prayer and this alone be Thy favour to me, that Thou wouldst remember me as the servant of Thy servants' servant, in the long line of Thy servants ever engaged in Thy service"²⁰⁴ *Let the essence of these expressions and their real spirit be the ideal motto of everyone of us, desiring to march along the path of constant chanting of the Name inculcated upon the people by Sri Chaitanya Mahaprabhu*

The second qualification is 'forbearance', greater than that of a tree Even when the tree is cut to pieces, not only it tolerates all our ingratitude, but it extends help to us with every part of its trunk or branches Exposed to all extreme climates, it never asks for any help from anyone²⁰⁵ A religious career

204 मज्जन्मन फलमिदं मधुकैटभारे
मत्प्राथनीयमदनग्रह एष एव ।
त्वद् भृत्यभृत्यपरिचारकभृत्यभृत्य-
भृत्यस्य भृत्य इति मा स्मर लोकनाथ ॥ मु मा २५

205 वक्ष येन काटिलेहं किञ्च ना बोलय ।
शुकाञ्जा मैलेहं कारे पानी ना मागय ॥ चै च अ २०।२३

in this world, in contrast to the worldly course, is often beset with utterly discouraging events. A new convert has to face vehement oppositions in multitudes. The way to God-realisation is not strewn with soft and sweet smelling roses, but it is a path laid with great barriers and insurmountable difficulties. Hard tests from all corners, from the society, from relations, friends, from gods, and even by one's own body and mind, form but few of the major problems for the aspirant to tackle calmly. Merciless persecutions on one side, piercing words on the other side, inhuman behaviour still to add to these, one has to experience in this world the moment he selects this noble path. If the sight of these threatening external barriers, surrounding the perennial spring of everlasting happiness kindles fear and disappointment in him, he is totally undone. If he yields to doubts and despair and falls back from his original enthusiasm, he will be forthwith hurled down to the vortex of utter disappointments. This failure in the life of the aspirant may sometimes bring to him a grave doubt even in the existence of our Beloved Lord. He may accuse Him of cruelty, partiality, etc., and sometimes he may find fault with himself for adopting such a path. He may fall a prey to innumerable drawbacks of this nature, if he is found wanting in the one virtue, 'forbearance'. 'Patience and perseverance will overcome mountains', is a wise and appropriate saying. How inspiring is the example of Haridas Thakur! What a glorious illustration of this sublime ideal! Let his words echo and re-echo in the heart of every aspirant who intends to chant the Name of the Lord!

All these extraneous factors, however disappointing they may be apparently, are to be treated as sym-

pathetic expressions of kindness from so many well-wishers, for our rectification arranged by the Lord Himself. With this belief, one must cast away the least sense of revenge or retaliation. He should remember the wise words, 'not by hatred is hatred still-ed, but by love alone, is hatred killed'. What did the great Haridas Thakur do? Did he ever try to wreak vengeance on his persecutors? Never, never. On the contrary, he prayed to the Lord to forgive them. One should never be a burden to anyone in the world, but at the same time, by rendering the maximum service even at the risk of his comforts, he must contribute to the eternal benefit of mankind.

The third qualification is 'to give up all desire for getting fame or respect'. One may be a living example of ever so many virtues, but he should be free from any pride, because 'pride goeth before a fall'. Even a slight tendency in any form for worldly gains, undoubtedly brings him a fall from his spiritual path. "If there be any good in thee, believe that there is much more in others, so that, thou mayest conserve humility within thee" ²⁰⁶

The fourth and the last one is 'to give due respect to one and all'. Feeling the presence of the Lord in every being, helps us to practise this ideal. This belief must not be guided by a verbal loyalty or a mere philosophical understanding alone.

It must have its basis well rooted in our vital constitution itself. Sri Gauranga Mahaprabhu assures immediate success to all those who chant the Name constantly, fully equipped with the above described four

qualifications Rarely, we meet a soul in this world endowed with all these qualifications in him Does this mean that people must give up the chanting of the Name before attaining these qualifications? No, not at all, they are at full liberty to utter the Name of the Lord *Everyone is humbly requested to take the Name of the Lord, but the real fruit of such performance is assured on the attainment of these qualifications*

The Names of the Supreme Lord Sri Krishna are grouped under two heads —(1) 'Specific', and (2) 'Generic' **Calling Him by His 'Specific' Names, attracts Him and brings automatically in the mind His awareness, Form, Attributes, Līlas, etc** These Names are "Krishna, Hari, Govinda, Gopal, Nandakīshor, Radhāramana, Murārī, Mukunda, etc"²⁰⁷ **The Sastras and sages insist upon the aspirants to call Him by His 'Specific' Names only Which attract Him surely and quickly** He has no attraction for His 'Generic' Names, such as 'Brahman, Paramatma, Bhagavan, Isvar, Jagadīs, Vibhu, Prabhu, etc," denoting His Transcendental Powers, though the Latter are applicable in Their fullest significance to Him alone, in preference to His Partial Manifestations **Sri Krishna is enamoured and ensnared by His 'Specific' Names only**

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- 207 श्रीकृष्ण गोपाल हरे मुकुन्द गोविन्द हे नन्दकिशोर कृष्ण ।
 हा श्रीयशोदातनय प्रसीद श्रीबल्लवीजीवन राधिकेश ॥ बृ भा २।४।७
 कृष्ण कृष्ण, गोपीनाथ, गोकुलनन्दन ।
 वृन्दावनचन्द्र, ब्रजरमणीजीवन ॥
 "कृष्ण कृष्ण" सारनाम—ए दुइ अक्षर ।
 एक कृष्णनामे हय कोटिग्रन्थफल ॥ कृ प्रे त

CHAPTER 12

SAFEGUARD AGAINST NAMAPARADHAS

AS we have already heard, the nine ways of devotion are comparatively far more powerful than the rest of the sixty-four ways of practising devotion. Even, amongst the ninefold ways of devotion 'Nama-Sankirtan'²⁰⁸ tops the list. It is the cream churned out of all the devotional activities. No other course is so potent as this one. This course of Nama-Sankirtan, as the verse expresses, is to be performed free from all the offences. Nama-Sankirtan of the Supreme Lord Sri Krishna is capable of bringing to us the thrilling experiences of Divine Love. The following verse speaks about the efficacies of one single utterance of the Name of the Lord. All the accumulated heaps of our sins committed in the present, as well as previous births are destroyed by the power of a single utterance of the Name and awakens ardent devotion, the cause of *Prem*. By the appearance of *Prem*, he is favoured with all the accompanying experience of incessant flow of tears, shivering, hair standing on end, etc. He is not in the least affected by worldliness and is blessed with the eternal loving service of Sri Krishna. A single utterance of the Name has got so much power in it. Even after uttering such a highly potential Name again and again, if one fails to achieve the spiritual experiences of unalloyed love for the Lord, it may be only on account of the existence of too many offences in him. The seed of Sri Krishna Nama never sprouts in the heart of one who commits offences against the Name. **But Sri Gauranga Mahaprabhu and Sri Nityananda Prabhu, Who are quite independent, are very munificent and do not**

at all take into consideration the aspirant's offences If one utters Sri Krishna Nama, They immediately and invariably impart to him loving devotion, which causes floods of tears to gush out of his eyes If one does not adopt Both of Them as his Sole Resort, there is no salvation for him ²⁰⁹ According to Padma Purana, there are ten offences²¹⁰ that an aspirant is likely to commit against the Name These offences, if not nipped in the bud, will postpone the realisation of the fruit of Sri Nama Sankirtan, which is Krishna Prem Aspirants indulging in such offences will not

209 'कृष्णनाम' करे अपराधेर विचार।

कृष्ण बलिले अपराधीर ना ह्य विकार॥

तदश्मसार हृदय बतेद यद् गूह्यमाणैहरिनामधेयै ।

न विक्रियेताथ यदा विकारो नत्रे जल गात्ररुहेषु हृष ॥ भा २।३।२४

'एक' कृष्णनामे करे सबपाप नाश । प्रेमेर कारण भक्ति करेन प्रकाश ॥

प्रेमेर उदये ह्य प्रेमेर विकार । स्वेद कम्प पुलकादि गद्गदाश्रुधार ॥

अनायासे भवक्षय, कृष्णेर सेवन । एक कृष्णनामेर फले पाइ एत धन ॥

हेन कृष्णनाम यदि लय बहुवार । तबु यदि प्रेम नहे, नहे अश्रुधार ॥

तबे जानि, अपराध ताहाते प्रचूर । कृष्णनाम-बीज ताहे ना करे अकुरा ॥

चैतन्य नित्यान देनाहि एसब विचार । नाम लेते प्रेम देन-वहे अश्रुधार ॥

स्वतत्र ईश्वर प्रभु अत्यन्त उदार । तौरे ना भजिले कभुना ह्य निस्तार ॥

च च आ ८।२४-३२

210 सता निन्दा नाम्न परममपराध वितनुते

यत ख्याति यात कथमु सहते तद्विगरिहाम् ।

शिवस्य श्रीविष्णोय इह गुणनामादि सकल

धिया भिन्न पश्येत् स खलु हरिनामाहितकर ॥

गुरोरवज्ञा श्रुतिशास्त्रनिन्दन तथाथवादो हरिनाम्नि कल्पनम् ।

नाम्नो बलाद् यस्य हि पापबुद्धिन विद्यते तस्य यमैहि शुद्धि ॥

धमव्रतत्यागदुतादिसवशुभक्रियासाम्यमपि प्रमाद ।

अश्रद्धाने विमुखेऽप्यश्रूष्वति यश्चोपदेश शिवनामापराध ॥

श्रुतेऽपि नाममाहात्म्ये य प्रीतिरहितोऽघम ।

अह ममादिपरमो नाम्नि सोऽप्यपराधकृत् ।

प पृ ब्रह्मखण्ड ३, अ २५ १४-१७, ह भ वि २।१।५२१-५२४

taste the incomparable Bliss flowing from the Eternal Fount of Sri Krishna Nama Sri Chaitanya Mahaprabhu, in spite of all the liberal sanctions He had made in favour of the Holy Name, insisted on all to take the Name without committing any offence against It (See footnote 157)

To disparage Sadhus or Absolute-realised souls ²¹¹
 Speaking ill of Sadhus, publishing false scandals about them, causing harm or injury to their persons or adopting other violent methods, like disrespecting them, speaking harsh and impolite words to them, form an offence against the Name
First Offence Treating a genuine Sadhu on the same level as that of a non-devotee, also comes under the same category of offence Most people are ignorant of the meaning of the word 'Sadhu' They take it in a very light and general way, but, really the word 'Sadhu' indicates a Bhakta of Sri Hari, who, like the Lord, is a living embodiment of eternal qualities, viz, existence, knowledge and bliss

On a careful scrutiny of the religious trends in India, we come across with two different groups of people From time immemorial, they are pursuing two different courses of approach to realise the Absolute Truth One group follows an indirect course of ascending process, depending entirely on their own efficiency and reasonings, mostly based on empiric foundations They give a good deal of lip-loyalty to some of the selected Sastras which they interpret to suit their purpose According to them, the Absolute is void of any specialities, Name, Form, Quality, Activity, or Entourage It is designated as the undifferentiated and unqualified Brahman, Who is indescribable in positive terms and hence explained in the

Sastras in negative terms Whereas, the other group, adopt a direct course of descending process and through complete surrender and love to the Supreme Lord, they proceed They are fully confident of their utter helplessness in realising the Godhead by dint of their researches and efficiency Forgetting their ego and depending solely upon His Mercy they realise Him as a Transcendental Person abundantly rich with all auspicious qualifications, possessing an Eternal Form—a Miracle of Beauty—with sweet Names They assert with all emphasis that He by His causeless Mercy manifests Himself in the uncontaminated life of a fortunate individual and makes him fit for positively describing Him in a language that is intelligible to persons who are not envious of His Transcendental *Svarup*

A majority of the prominent section of our religious population belongs to the first group Those few who are following the second group are termed as 'Bhaktas' To them, Bhagavan, *Bhakti*, and Bhakta are eternal objects They do not destroy the eternally distinct positions of these three by merging them into one which is none of the three To place the followers of these two methods having fundamentally opposite views into one class is a grave offence against the Holy Name **A genuine devotee of the Lord, mentioned in the second category is not an aspirant for wealth, luxuries, or name and fame, no, not even for the realisation of any of the five kinds of liberation He is exclusively engaged in the constant chant of the Holy Name The service of the Divine Name is the very essence of his existence He never expects anything in return from the Lord "Love is Its Own reward"** This offence committed against the Sadhus is of a grave nature because the *Glory of the Holy Name, comes down to this material world through*

the medium of these Bhaktas It is their mercy that helps us to derive the benefit of hearing the Divine Name or even realising Godhead They are the greatest and real benefactors of humanity who save us from the innumerable sufferings of this world of imperfections They are the living embodiments of the Mercy of the Supreme Lord, His most favourite associates, dearer than His Own Self As such, He would not tolerate any wrongs, however insignificant they may be, to these devotees

“No wonder, that those foolish people who misidentify themselves with their gross body, would disparage a Sadhu *All Bhaktas are above malice They are ever-forgiving of any misdeed committed against them* But, the holy dust of their feet never tolerates such offensive actions of these foolish people They bring doom upon the offenders Disparaging great Bhaktas is in the very nature of these surly infidels, because, thereby they dig their own graves”²¹² “Guided by a malicious propensity, due to the prevalence of excessive *Rajas* quality in them, they are lustful, cruel-minded like the venomous serpents, irrepressibly arrogant, vainglorious, and awfully disposed to sins, these proud people, the unfortunate victims of the baser elements of humanity, laugh at the devotees of the Lord”²¹³ “Those wicked people puffed up with the vanities of wealth, lordliness, learning, high lineage, charity, personal complexion, physical ability, the performance of Vedic sacrifices, deprived of any wisdom in them indiscriminately

212 नाश्चयमेतद्यदसत्सु सवदा महद्विनिन्दा कुणपात्मवादिषु ।

सेष्यं महापुरुषपादपासुभिर्निरस्ततेज सु तदेव शोभनम् ॥ भा ४।४।१३

213 रजसा घोरसकल्पा कामुका अहिमयव ।

दाम्भिका मानिन पापा विहसन्त्यन्युतप्रियान् ॥ भा ११।५।७

slander the Supreme Lord Sri Hari and His devotees "214

To regard Sri Vishnu as absolutely different from His auspicious Names, Form Qualities, etc., or to treat Him on a par with the other lesser gods ²¹⁵ *constitutes an offence* Sri Krishna is the Supreme Godhead, the Transcendental Auto-

crat He is the Prime Cause of all other causes, the God of all gods, and the Origin of all objects and entities All other gods are powerful owing to the inspiration they receive from Him They are all delegated with certain powers by Him Just as even a costly and highly powerful electric bulb is of no use without current from the power-house, even so, deprived of Sri Krishna's energy, all these gods are powerless entities Sri Krishna is the Transcendental Power-house from Whom all these gods receive inspiration Some of the Upanishads have impressively illustrated this fact by a certain incident No doubt, these minor gods are more powerful than the most powerful man in this world, but they too are subject to the influence of time They do take birth and though they live for more number of years than we all, they are also to leave this world one day Sri Hari is free from these transitory influences He is ever existing above the influence of the time factor, birth, growth, or death **To treat Him as on a par with the other gods who are not independent and who receive strength from Him is an offence against the Holy Name** "O King! God Siva is always united with his *Sakti* (Durga or Maya) He is associated with the

214 श्रिया विभूत्याभिजनेन विद्यया त्यागेन रूपेण बलेन कमणा ।
जातस्मयेनान्धधिय सहेश्वरान् सतोऽवमन्यन्ति हरिप्रियान् खला ॥

भा ११।५।९

215 श्रीविष्णुसकाशात् शिवनामादे स्वातन्त्र्यमननम् ॥

three *Gunas* The quality of *Tamas* is his predominant attribute Being associated with the three *Gunas*, viz, *Sattva*, *Rajas*, and *Tamas*, he is called 'Trilinga' "216 "On the other hand, Bhagavan Sri Hari is the Supreme Godhead, beyond *Prakriti* and fully free from the material qualities He is the Omniscient Lord, the Supreme Witness of all hearts Those who worship Him get freed from the *Gunas* and attain His sublime state being void of material attributes "217

Disregarding the spiritual preceptor 218 **He who performs the chant of Sri Hari-Nama at all times is the real preceptor** Such a spiritual master has no other function, even for a fraction of a moment, than the chanting of the Name of 'Sri Hari' He is the greatest exponent of the Holy Name The Guru, though he appears before us, talks to us in our language, dresses like us, takes food like others, and behaves with us like a human being, is not an ordinary mortal, but he is purely a transcendental personage An aspirant to the chanting of Nama, and desirous of achieving success in his efforts, should treat the Guru as a merciful converter of all our evil propensities, erroneous notions, and whimsical behaviours Unhesitatingly and whole-heartedly, we should obey the commands of our Guru The advice of the Guru should be obeyed unconditionally without any discrimination Therein lies the duty of the disciple, his real status Discarding the Guru and his words of advice, no disciple can realise the Absolute

216 शिव शक्तियुत शश्वत् त्रिलिङ्गो गुणसवृत् ।

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा ॥ भा १०।८।१३

217 हरिर्हि निर्गुण साक्षात् पुरुष प्रकृते पर ।

स सबद्गुणद्रष्टा त भजन निर्गुणो भवेत् ॥ भा १०।८।१५

218 गुर्ववज्ञा ॥

Truth Deprived of the mercy of the divine Guru, a disciple's endeavours do not fructify *The Name of the Lord never manifests on the tongue of one who disregards his Sad-Guru* "O King! The qualities of *Rajas* and *Tamas* are to be conquered by means of the quality of *Sattva*, which again is to be subdued by indifference to mundane affinities But, by the grace of the spiritual master, one can easily conquer all these undesirable qualities He who treats his divine master—a visible manifestation of the Supreme Lord on the mundane plane, and who imparts spiritual knowledge, as an ordinary human being, is doomed for ever All that he has heard from his Guru or all that he has studied from the Sastras become utterly futile like an elephant's bath "219

Speaking too lightly or contemptuously of the sacred and infallible Sastras 220 The Sastras are not

**Fourth
Offence**

the creations of any mortal They originate directly from the Supreme Lord Himself, accordingly, they are understood by the wise as self-revealed truths Sri Vyasadev, one of the Manifestations of the Lord expounded and expanded the same for the enlightenment of the ignorant world "People who are under the influence of Maya, have no recollection of Sri Krishna or the knowledge about Him Hence, for the benefit of those forgotten souls, Sri Krishna has manifested out of His Mercy, the Vedas and Puranas "221 Ignorant

- 219 रजस्तमश्च सत्त्वेन सत्त्व चोपशमेन च ।
एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यञ्जसा जयेत् ॥
यस्य साक्षाद् भगवति ज्ञानदीपप्रदे गुरौ ।
मर्त्यासिद्धी श्रुत तस्य सर्वं कुञ्जरशौचवत् ॥ भा ७।१५।२५-२६
- 220 श्रुति तदनुयायिशास्त्रनिन्दा ॥
- 221 मायामुग्ध जीवेर नाहि कृष्णस्मृति-ज्ञान ।
जीवेरे कृपाय कैला कृष्ण वेद-पुराण ॥ चं च म २०।१२२

souls are always under the influence or numerous erroneous notions. They are utterly ignorant of their eternal welfare and the effective methods to retrieve it. They are mostly indifferent too. Guided by ever-changing views, sometimes they whole-heartedly support complete renunciation while at other times, they run mad after material objects and their enjoyments. For saving these fallen souls from such a pitiable condition and to show them proper light as to their duties, responsibilities, real nature, and their relationship, the Merciful Lord has manifested by His sweet Will, the great Sastras. They do not contain any record of the defective and deceptive arguments and conclusions of human brains.

“From the very breath of the Supreme Person, Isvar, have originated the four Vedas, the great epics, all the Puranas, Upanishads, Sloka, Sutras, *Anuvyakhya*, etc.”²²² “This knowledge of the Brahman, the basis of all other types of learning, was originally taught by Brahma, the primal god, creator, and protector of this world to Atharvan, his first-born son.”²²³ “When these Transcendental Words giving all the detailed knowledge about My proper Self, were totally lost in course of time during the great deluge, once again at the beginning of the creation I explained the very same Truth to Brahma.”²²⁴ “Srimad Bhagavata dealing with the Pastimes of the Lord must be spe

222 अस्य महतो भूतस्य नि श्वसितमेतद् यदग्वेदो यजुर्वेद सामवेदोऽथ-
र्वागिरस इतिहास पुराण विद्या उपनिषद श्लोका सूत्राण्यनु-
व्याख्यानानि सर्वाणि नि श्वसितानि ॥ बृ उ २।४।१०

223 ब्रह्मा देवानां प्रथमं सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठां मथर्वाय जेष्ठपुत्राय प्राह ॥
मु उ १।१।१

224 कालेन नष्टा प्रलये वाणीय वेदसंज्ञिता ।
मयाऽऽदौ ब्रह्मणे प्रोक्ता धर्मो यस्या मदात्मक ॥ भा १।१।४।३

cially honoured, but on no account other Sastras should be treated with contempt”²²⁵ “Thou art the Supreme Origin, the very Life behind all the senses like eyes, ears, etc., Thou art the Self-evident Knowledge Thou art Its Exponent Sri Krishna Dvaipayana Vedavyasa Thou art the Source of all the Sastras and hence, the wise address Thee as the *Sastra-Yoni* Thou art the Propounder of scriptures, the veritable Nigama that speaks of both *Pravritti* (path of attachment to worldliness) and *Nivritti* (path of renunciation from worldly pleasures) We offer our prostrations to Thee again and again”²²⁶

To be under the impression that the whole Glory of the Divine Name explained in the Sastras is merely an exaggeration far from the real facts ²²⁷ “Knowers of the truth of

**Fifth
Offence**

this mundane world, such as Manu, etc., are not Mahajans or saints in the spiritual spheres Their intellect is badly bewildered by the influence of Maha Maya The honeyed flowery words of the three Vedas have benumbed their mentality to such a pitch that it is greatly entangled in the shackles of fruitive actions They are of opinion that the praises on the efficacy of the Holy Name are simply hyperbolic”²²⁸ “Greatly confused and distracted by the flowery words of the Vedas without understanding their hidden meaning, the proud and the greedy

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- 225 श्रद्धा भागवते शास्त्रेऽनिन्दामन्यत्र चापि हि । भा ११।३।२६
 226 नम प्रमाणमूलाय कवये शास्त्रयोनये ।
 प्रवृत्ताय निवृत्ताय निगमाय नमो नम ॥ भा १०।१६।४४
 227 हरिनाममहिम्नि अथवादमात्रमेतदिति मननम् ॥
 228 प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिबलमाययालम् ।
 त्रय्या जडीकृतमतिर्मधुपुष्पिताया वैतानिके महति कमणि युज्यमान ॥
 भा ६।३।२५

do not find any relish in My Topics”²²⁹ “O King! Just as a pot polluted by the bad smell of wine is not purified even by the efforts of all the rivers put together, even so, the various expiations mentioned in the Sastras relating to fruitive works, however great or powerful they may be, cannot purify a fallen soul averse to Sri Narayana”²³⁰ “O Supreme Being! The Lord of my soul! Practice of complete silence, observance of vows, hearing of the scriptures, asceticism, study of the Vedas, practice of daily duties, exposition of the Vedic aphorisms, solitary life, muttering of Mantras, deep absorption in meditation—all these practices of attaining liberation are very often employed as the means of livelihood by those, who are the slaves of their senses, but for arrogant persons it is extremely doubtful whether these will be of any use or not”²³¹

Taking all the efficacious and incomparable Names of the Lord as imaginary ²³² Most people are given to a belief that Godhead has no Name. They are of opinion that any object with a name or form is the production of Maya. They are perfectly right in their view as far as objects of the mundane world are concerned. But, their opinion on Transcendental

- Sixth Offence**
- 229 एव पुष्पितया वाचा व्याक्षिप्तमनसा नशाम ।
मानिना चातिस्तब्धाना मद्द्वार्तापि न रोचते ॥ भा ११।२१।३४
- 230 प्रायश्चित्तानि चीर्णानि नारायणपरामुखम् ।
न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगा ॥ भा ६।१।१८
- 231 मौनव्रतश्रुततपोऽध्ययनस्वधर्म-
व्याख्यारहो जपसमाधय आपवर्ग्या
प्राय पर पुरुष ते त्वजितेन्द्रियाणा
वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् ॥ भा ७।१।४६
- 232 तत्र प्रकारान्तरेणायकल्पनम् ॥

Objects is totally mistaken. They make a gross confusion in treating both Transcendental and material on the same level.

Committing sins repeatedly and intentionally on the strength of the Name ²³³ *After listening to the marvellous Glories of the Divine Name, none should continue with their loathsome activities and sinful*

**Seventh
Offence**

tendencies, knowingly or unknowingly. A firm conviction on the efficacy of the Name is highly praiseworthy and most needed by all. The Divine Name, by chanting which Divine Love is achieved, should never be used for destroying one's sins. Śrī Gauṛāṅga Mahāprabhu, while at Navadvīp, converted two rowdies—Jagāi and Madhai, overnight into great saints, an incident that revolutionised both men and gods. According to the records of the court of justice, there were no sins that these two did not commit before their conversion. By some accident, these two had to face Śrīman Mahāprabhu. In a couple of minutes, both became His slaves, *i.e.*, were transformed into ideal devotees. They surrendered unconditionally to Him, by His causeless Mercy they were filled with remorse and were ultimately reformed. He promised to them that He would see that they will not even have to bear the consequences of the sins of their crores of births, on condition that they should not commit sins again. He got an assurance from them to that effect. He said, "You must not commit any more sins." They replied, "We would not do it again." ²³⁴ From then onwards, they started chanting Śrī Krishna-Nāma and became great devotees of Śrīman Mahāprabhu.

233 नामबलेन पापे प्रवृत्ति ॥

234 प्रभु बले,—“तोरा आर ना करिस् पाप ।”

जगाइ-माघाड बले,—“आर नारे बाप ॥” चै भा म १३।२२५

Regarding the Holy Name in the same category as that of all other religious practices, such as moral duties, religious vows, renunciation,

Fighth *sacrifice, etc* ²³⁵ **Chanting of Sri**
Offence

Harī Nama is His direct service. **Sankīrtan** should not be compared with other practices. "One utterance of the Name **"Krishna"** is more beneficial than the performance of even crores of horse-sacrifices. **Yama**—the god of death will punish that infidel, who compares a single utterance of **Sri Krishna Nama** with even crores of horse-sacrifices."²³⁶ Altruistic or utilitarian activities that are often advertised as the sole purpose of human life, are useful so far as the attainment of material happiness, which is transitory. Not even an iota of spiritual sincerity can be felt in any of those acts, what to speak of pleasing the Lord? Inattentiveness while chanting the Name must be avoided at all costs. **Diligence in uttering Sri Krishna Nama** will assuredly hasten the achievement of **Sri Krishna Prem**.

Imparting the Holy Name to persons who have no faith in and are averse to chanting the Holy Name and who are irreligious from their very birth, constitutes an offence ²³⁷

Ninth
Offence The Holy Name should not be imparted to others, out of selfish motives, such as receiving money, earning a name and fame, etc., as that would amount to a misuse of the Holy Name. A person who is ignorant of the true nature of the Divine Name, and is not only of a receptive disposition but also very anxious to hear and

²³⁵ अन्यशुभक्रियाभिर्नाम्ना साम्यमननम् ॥

²³⁶ कोटि अश्वमेध एक कृष्णनाम सम ।

येइ कहे, से पाषण्डी, दण्डे तारे यम ॥ चे च आ ३।७८

²³⁷ अश्रद्धाने विमुखे च नामोपदेश ॥

practise it, may be enlightened on the Glories of the Holy Name, according to his capacity and all efforts should be made to inspire him with faith in the Name and the necessity for chanting It with faith

Want of taste for the chanting or hearing of the Name owing to extreme addiction to worldliness even after listening the Excellences of the Name repeatedly is one of the extremely grave offences that we

**Tenth
Offence**

are prone to commit ²³⁸ This attachment to the physical body and the pursuit of worldly pleasures detracts the mind from its true function of devotion to the Name and provokes us to commit offences very often **The commission of the Namaparadhas must under all circumstances, be eschewed by the aspirant There should be no bargaining with the Holy Name for worldly gains The Name must be uttered for Its Own Sake The aspirant should chant the Name in a spirit of self-surrender, invoking at every step the blessings of his spiritual master, and make strenuous efforts depending upon the Mercy of the Divine Name to free himself from the aforesaid offences At every moment he must be conscious of his insignificant position and from the bottom of his heart, wail aloud for help from the Divine Lord An ardent longing and a sincere prayer from the depth of his heart can never result in nothing Bhagavan is an Embodiment of Mercy He is always moved by the sincere entreaties of a helpless person He is the Lord of the destitute and forsaken If the entreaties are from an anguished heart, drenched with genuine tears the Lord will never remain adamant He saves him from all the offences**

Constant chanting of the Name is the sole remedy to escape from these offences "A person who

has stumbled down, makes repeated attempts to get up once again, taking support on the very same earth from where he has once slipped"²³⁹ "Similarly, the Name is the only refuge for one who has offended It Hence, chanting the Name incessantly, depending upon Its Mercy, is the surest way that would save an aspirant from the various offences, he has committed against the Name"²⁴⁰ "Now even the greatest crime for which there is no atonement, which cannot be forgiven even by Sri Bhagavan Himself and which does not disappear unless endured, does disappear thus — "Those who are always engaged in oppressing the saintly personages in this world, become not only blessed and pure by the incessant, loud, and clear chanting of Sri Hari-Nama but also become the purifiers of others too By constantly uttering Sri Hari Nama, his sins are not only destroyed, but he also becomes Dhanya, i e, blessed He becomes perfectly pure himself and acquires the power to purify others too He also becomes the fittest recipient of the precious wealth of loving devotion to Godhead It

239 भूमौ स्खलितपादाना भूमिरेवावलम्बनम् ।
त्वयि जातापराधाना त्वमेव शरण प्रभो ॥

240 नामापराधयुक्ताना नामान्येव हरन्त्यधम् ।
अविश्रान्तप्रयुक्तानि तान्येवाथकराणि च ॥

प पु , ह भ वि २।१।५२६

240 1 सदा द्रोहपरो यस्तु सज्जनाना महीतले ।
जायते पावनो धन्यो हरेर्नामानुकीतनात् ॥

स भा , ह भ वि २।१।३४०

अधुना निष्प्रायश्चित्तो भगवदक्षम्यो भोगैकनाश्यो महानपराधोऽपि नाममाहात्म्यतोऽपयातीत्याह—सदेति । नाम्नोऽनु निरन्तर कीतनात् धन्य पावन परमशुद्ध इत्यय , यद्वा न केवल स्वयमेव तत पवित्रो भवेदिति किन्तु परानपि पावयति प्रेमलक्षणभगवदभक्तिधनयोग्यश्च भवतीति । यद्यपि

is stated in Stotra, etc., that censure of the good and saintly people constitutes the greatest offence against the Name. *If such censure means an offence against the Name, then words fail to describe adequately the magnitude of the most heinous crime of incessantly oppressing the Sadhus, who not only never harm anyone, but always do good to all.* How unpardonably heinous a crime is meant by the words '*Sajjananam sadadrohaparata*' The Sastras say '*Namnopi sarvasuhridah aparadhat patatyadhah*', i.e., one certainly has to suffer in an infernal hell as an aftermath of an offence against the Name, **Which is the Friend or Well-wisher of all.** Is there then no expiation for such an offender? Certainly there is! **By always resorting to the Name alone, he atones for his offence against the Name.** This shows that he who is always engaged in the service of the Name, is not prone to commit an offence, on the contrary, he advances further in devotion leading him to the achievement of the special Prem Bhakti or loving devotion. Hence it is aptly said of him that he becomes pre eminently blessed."²⁴⁰ 1

CHAPTER 13

NAMABHAS AND UTTAMA BHAKTI

WE now take up the subject of the "dim reflection of the Name (*Namabhas*)". If we compare the Name to the sun, this dim reflection of the Name or Its *Abhas*, can well be compared with the dawn, when the earth is lighted by the reflected

**Namabhas
Defined**

नामापराधस्तोत्रादौ 'सत्ता निन्दा नाम्न परमपराध वितनुते' इत्यादिना निन्दापि नामापराध उक्त किमुत सदा द्रोहपरतेति । * * * तथापि तत्रैव 'नामापराधयुक्ताना नामान्येव हरन्त्यधम' इत्याद्युक्तेर्नामपराणा न कोऽपि दोषो घटते प्रत्युत भक्तिविशेष एवोदेतीति । अतः सम्यगेवोक्तम् — 'जायते पावनो धय' इति ॥

light of the sun, even before the sun rises above the horizon. Śrī Kṛṣṇa, out of His unaccountable Mercy, has manifested Himself into this world as Śrīman Nama to deliver the fallen Jīvas and impart to them the highest gift of Divine Love in this Kali Yuga. The unhappy Jīvas imprisoned in various types of bodies, subject to the merciless and ceaseless rotation of the cyclic wheel, compelled by their actions, are not having free access to this Merciful Manifestation of the Lord, owing to the innumerable inabilities they are beset with. They prevent the Jīvas from having a sight of this bright sun. Extreme ignorance, hankering after transitory pleasures, tendency to earn name and fame, etc., form clouds above the unfortunate aspirant and obstruct his vision. Just as clouds, fog, etc., cannot do any harm to the shining sun, so too these inabilities of the aspirant fail to obscure the Manifestation of the Divine Name. It shines with Its full splendour, but the aspirant who is unfortunately a prey to these defects is deprived of Its sight. His vision is obscured.

Similarly before the Name actually manifests Itself on one's tongue he becomes illumined by Its dim reflection through any of the sense-organs or senses. *Unintentional or indirect utterance or hearing of the Name, without faith or even with contempt, or uttering or hearing It without being cognisant that It is the Name of the Lord, can be aptly defined as Nama-bhas or dim reflection of the Name.* The meaning can be clarified further by quoting examples. For instance a Muslim does not take the name of the wild boar and calls it 'Haram' contemptuously. Here when, he utters *Haram* even in contempt, he obtains *Moksha*, as he utters the Name 'Rama' adjunctively or concomitantly, even though it forms a part of the contemptuous name of an object which is actually abhorred, let alone the unintentional utterance of the

name of god of another faith Similarly when a tiny toddler utters either 'Krishna' or 'Rama', it cannot have any idea of Godhead or His Name, the question of its faith in Him or It being quite out of question. Similarly when one, who is deeply engrossed in his own work, casually happens to hear, in spite of himself, the Name or Names of the Lord forming part or parts of other words like *Krishnamruga*, *Krishnasarpa*, or *Ramanagar*, or when a born dumb, deaf, and blind person, who is mentally deficient and quite incapable of learning anything, happens to touch or pass his hands over the written words like 'Krishna', 'Rama', etc., or if the words or Names like 'Krishna', 'Rama', etc., are tattooed on any part of his body, it amounts to his having *Namabhas* or the dim reflection of the Divine Name. *Namabhas* also includes utterance or hearing of the Divine Name in an unconscious or delirious state, or uttering or hearing It on one's death-bed, even unintentionally as was the case with Ajamil. *When the Divine Name reflects on the human mind as in a flash, or when the human being happens to perceive the Divine Name in any way, at any time or under any circumstances, by any of his sense-organs or senses, it unequivocally amounts to his having Namabhas and the result unfailingly will be his emancipation from worldly bondage*

"Sanatkumar says to Narada, 'O Narada! He who somehow happens to utter the Lord's Name during his speech, or when he somehow happens to remember or hear It clearly or otherwise, or with or without impediments between the utterance of the different syllables of the Name, truly crosses this ocean of worldliness, but if It is employed selfishly in the acquisition of wealth, or the acquirement of means of livelihood or as a means in winning name and fame

or in acquiring the object of one's greed or amongst the infidels, the realisation of the highest goal which is the primary result of taking the Name, is certainly not immediately accomplished. If one happens to utter the Name under some pretext other than the intentional utterance (of the Name of the Lord), similarly if It somehow flashes on the mind, or It somehow, *ie*, even a part of the Name enters the ears whether distinctly or indistinctly or if the utterance or hearing is uninterrupted and undisturbed, *ie*, without any interference by words or sounds while uttering the Name in full, *ie*, without uttering in parts, interrupted by other words, or in words like '*Halam riktam*', the syllables '*Ha-ri*' are there or in the words '*Raja mahishi*', the syllables '*Ra-ma*' exist, in this way other Names may exist in combination of words, so utterance or hearing without such interruption, or with such interruption, *ie*, after one utters a part of the Name, he composes or applies his mind to the unuttered part of the Name, *ie*, frequently interrupted by other words between the utterance of the individual syllables of the Name,

241 नामेक यस्य वाचि स्मरणपथगत श्रोत्रमूल गत वा
शुद्ध वाशुद्धवर्ण व्यवहितरहित तारयत्येव सत्यम् ।
तच्चेदेहेद्रविणजनतालोभपाषण्डमध्ये
निक्षिप्त स्यान्न फलजनक शीघ्रमेवात्र विप्र ॥

प पु, ह भ वि २।११।५२७

वाचि गत प्रसगाद्वाङ्मध्ये प्रवृत्तमपि स्मरणपथगत कञ्चिच्चिन्मनस्पष्टमपि श्रोत्रमूल गत किञ्चित् श्रुतमपि शुद्धवर्ण वा अशुद्धवर्णमपि वा व्यवहित शब्दान्तरेण यदव्यवधानं वक्ष्यमाणनारायणशब्दस्य किञ्चिदुच्चारणानन्तरं प्रसगादापतित शब्दान्तरं तेन रहितं सत्, यद्वा यद्यपि 'हल रिक्तम्' इत्याद्युक्तौ हकाररिक्कारयोर्वत्त्याहरीति नामास्त्येव तथा 'राजमहिषी' इत्यत्र रामनामापि, एवमन्यदप्युह्यम्, तथापि तत्तन्नाममध्ये व्यवधायकमक्षरान्तरमस्तीत्येतादृशव्यवधानरहितमित्यर्थः । यद्वा व्यवहितञ्च तद्रहितञ्चापि वा तत्र व्यवहित

or when only a part of the Name is uttered and the other part is not uttered at all, ~~incomplete utterance~~ of the Name, even then the Name ~~or part of the~~ Name does help the utterer to cross this ocean of worldliness, It certainly liberates him from the evil consequences of all his sins and offences *But the primary fruit resulting from the service of the Name is not immediately achieved* Similarly if the service of the Name is utilised for earning one's bread and butter, the achievement of the main goal, i.e., Sri Krishna Prem, does not readily succeed Will not the Name achieve Its effects, if It is employed as a means of earning one's livelihood? Yes, certainly It will But in this world It will not immediately yield the result, i.e., the result will be accomplished only after a good deal of delay "241

"When the Yavan (the Muslim) as he was being torn to pieces by the wild boar, with its tusk-like teeth, uttered 'Haram', 'Haram', he got liberation How astounding would the result be if the Name is uttered with implicit faith?" "When Ajamil on his deathbed, taking the Name 'Narayana' intended to

नाम्न किञ्चिदुच्चारणानन्तरं कथञ्चिदापतितं शब्दान्तरं समाधाय पश्चान्नामावशिष्टाक्षरग्रहमित्येवरूपं मध्ये शब्दान्तरेणातरितमित्यथ रहितं पश्चादवशिष्टाक्षरग्रहणवर्जितं केनचिदशेन हीनमित्यथ । तथापि तारयत्येव सर्वेभ्यः पापेभ्योऽपराधेभ्यश्च ससारादप्युद्धारयत्येवेति सत्यमेव । किन्तु नामसेवनस्य मुख्यं यत् फलं तन्न सद्यः सम्पद्यते । तथा देहभरणाद्यथमपि नामसेवनेन मुख्यं फलमाशु न सिध्यतीत्याह तच्चेदिति । तन्नाम चेत् यदि देहादिमध्ये निक्षिप्तं देहभरणाद्यथमेव विन्यस्तं तदापि फलजनकं न भवति किम् ? अपि तु भवत्येव किन्तु अत्र इहलोके शीघ्रं न भवति किन्तु विलम्बेनैव भवतीत्यर्थः ॥

242 दष्टिदष्ट्राहतो म्लेच्छो हरामेति पुनः पुनः ।

उक्त्वापि मुक्तिमाप्नोति किं पुनः श्रद्धया गृणन् ॥ नृ पु

call his son, went to Sri Vishnu's Abode, what would be the result if one takes It with implicit faith?" To prove that those who experience even *Namabhas* or the dim reflection of the Name—which forms the initial stage of the other devotional modes like *Sravaṇa*, *Kīrtan*, etc., are not under the control of Yama—the god of death, Sri Vyāsadev concludes the chapter by quoting the example of Ajāmil. He gives the clear meaning of the Glory of the Name in a single sentence *Ajāmil uttered the Name 'Narayana' while on his deathbed without faith, how amazing would the result be if It is taken with faith? He took the Name while dying or on his deathbed, how much more beneficial would the result be if one takes It during his whole lifetime? He uttered the Name to call his son, how much more beneficial would the result be if he utters It to call the Lord Himself? Besides Ajāmil, who was a great sinner, achieved the abode of Sri Vishnu how grand would the result be if an extremely guiltless or pure person takes the Name?* The Glory of 'Sri Hari Nama' has been expounded by the use of the argument '*a fortiori*,'²⁴² or "*Kamutak Nyayah*, which means a maxim of 'how much more', or 'how much less'. The following Slokas will clarify its significance "Does it need a special mention that the Kaustubh gem which is more brilliant than a hundred crores of suns, is more effulgent than an ordinary lamp?" "Is it not ridiculous to say that a certain darkness which is thoroughly dispelled even by a small lamp, fails to disappear in the presence of

स्त्रियमाणो हरेर्नाम गणन् पुत्रोपचारितम् ।

अजामिलोऽप्यगाद्धाम किं पुन श्रद्धया गणन ॥ भा ६।२।४९

प्रकरणमुपसहृत्यापि पुन सवया प्रतीत्यथमेकेनैव वाक्येन नाममाहात्म्यसिद्धान्तमाह । स्त्रियमाण इति । स्त्रियमाणत्वादेव अश्रद्धयापि गणन किं पुन श्रद्धयेति स्त्रियमाणोऽपि किं पुनर्जीवन्निति पुत्रोपचारितमपि किं पुन साक्षादेव अजामिलो महापातक्यपि किं पुन निष्पाप इत्यवधारणचतुष्टयम् ॥ सा द

the Kaustubh gem, more resplendent than even a hundred crores of suns?"²⁴² 1

Namabhas according to *Srimad Bhagavata* are of four types "(1) *Sanketya*—unintentional and indirect utterance of the Holy Name as in the case of Ajamil, (2) *Parihasya*—taking the Name while indifferently cutting jokes with others, (3) *Stobh*—taking the Name while singing songs, and (4) *Hela*—inattentive or negligent uttering of the Name. The above four types of the dim reflection of the Holy Name are competent enough to save the soul from the bondage of Maya."²⁴³ Vidur says to Dhītarashtra, "Avoiding all insincerity, with real faith, and steadfast devotion, worship Sri Krishna, Who is the Repository of all virtues, of excellent fame, Who is the Purifier of all that is sacred, Whose sun-like Name even by Its dim reflection when It illumines the minutest chamber of one's heart, destroys forthwith all the gloom of the worst forms of sins."²⁴⁴ "O the Sun of Bhagavan-Nama! Is there any fortunate soul in the infinite number of universes who is competent enough to

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- 242 1 न्यूनैर्ऽधिके च कैमुत्य तत्र न्यूनं भवेद् यथा ॥
 कौस्तुभस्तु महातेजा सूर्यकोटिशतादपि ।
 अयं किमुत वक्तव्यं प्रदीपाद् दीप्तिमानिति ॥
 अथाधिके यथा ध्वान्तै शक्यो दीपोऽपि नार्दितुम् ।
 स तु मातण्डकोटीभि सम किमुत कौस्तुभ ॥ स भा ३।१८५-१८६
 यौवनं धनसंपत्तिं प्रभुत्वमविवेकिता ।
 एकैकमप्यनर्थाय किमुत यत्र चतुष्टयम् ॥
- 243 साकेत्य पारिहास्यं वा स्तोभं हेलनमेव वा ।
 वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥ भा ६।२।१४
- 244 तं निर्व्याजं भज गुणनिधिं पावनं पावनानां
 श्रद्धारज्यं मतिरतितरामुत्तमं श्लोकमौलिम् ।
 प्रोद्यन्नन्तं करणकुहरे हन्त यन्नामभानो—
 राभासोऽपि क्षपयति महापातकध्वान्तधाराम् ॥ भ र सि २।१।१०३

esteem fully Your Glories? Even Your dim reflection in the hearts of mankind enveloped in the darkness of power, dispels all darkness from their minds, and imparts enlightenment on loving devotion even to the utterly ignorant of the Absolute Truth" 245 "These Vaikunth Parshadas, with the intention of protecting those devotees who happen to utter, or hear, or happen to have even a dim reflection of the Lord's Name, even at the time of their death, from the fear of all impediments to devotion, and spreading the pure cult of *Bhakti*, move about everywhere according to their own desire, as they are the protectors of *Bhakti*" 246 "One gets liberation, even by the dim reflection of the Lord's Name, or when It is just uttered, or even when It enters his ears To elucidate the Glory of the devotional cult, emancipation of the Lord's devotees is very easily achieved, by the service of the Lord's Names, or even by the faintest reflection of any one of the Names, howsoever uttered, *i e*, utter-

- 245 यदाभासोऽप्युद्यन् कवलितभवध्वान्तविभवो
दृश तत्त्वान्धानामपि दिशति भक्तिप्रणयिनीम्
जनस्तस्योदात्त जगति भगवन्नामतरणे
कृती ते निवक्तु क इह महिमान प्रभवति ॥ कृ ना ३, स्त मा
- 246 एते हि मृत्युकालेऽपि जिह्वाग्र श्रोत्रवत्प्रमना ।
कथञ्चित् सकृदाप्तेन नामाभासेन च प्रभो ॥
भक्तान् कृत्स्नभयात् पान्तस्तन्वन्तो भक्तिमुज्ज्वलाम् ।
सवत्र विचरन्त्यात्मेच्छया भक्त्येकवल्लभा ॥ बृ भा २।३।१०-११
ननु श्रीवैकुण्ठपार्षदानां तत्र तत्र किमर्थं गमनं तत्राह एत
इति द्वाभ्याम् । श्रीवैकुण्ठपाषदा हि आत्मेच्छयैव नतु केनाप्यन्यपारत-
न्वयेण सवत्र चरन्तीति द्वाभ्यामन्वयः । किं कुर्वन्त ? अप्यर्थे चकार ।
प्रभो श्रीवैकुण्ठनाथस्य नामाभासेनापि तस्यैव भक्तान् कृत्स्नेभ्यो भयेभ्यो
भक्तिविघ्नादिरूपेभ्य पात रक्षन्तः । कीदृशेन ? मृत्युकालेऽपि कथ-
ञ्चित् परिहासावहेलनादिप्रकारेणापि सकृदपि जिह्वाया अग्रमपि श्रोत्रस्य
वत्प्रमनिकटमपि वा आप्तेन लब्धेन । अतएव उज्ज्वला विशुद्धा भक्ति
तन्वन्तः सर्वत्र प्रवतयन्तः । यतः भक्तिरेवैका वल्लभा येषां ते ।

ed jokingly, or even slightly, etc., or if the Name just throbs on the tip of the tongue, or even if the sound of the Name somehow enters the ears Ajamil, by calling his son Narayana by name, went to Vairakunth Varaha Purana says, "A Brahmin was sitting in water engrossed in meditation A tiger which came there to eat him, was shot by a hunter Before it breathed its last, because it heard the Lord's Name uttered by the Brahmin, it obtained liberation "247

We have now understood beyond doubt that the *primary result of chanting the Divine Name is the attainment of Divine Love for the Lord Love, being the most sublime attainment and the rarest of rare virtues, is achieved by one uttering the Name lovingly 'Love is its own reward' One who practises the chanting of the Holy Name with a longing heart for this Sublime Goal—Prem, must necessarily and invariably pray for that and that alone from the Lord "Millions of tongues chant His Name and sing His praises and millions of souls are flooded with Love, because they looking*

247 कथञ्चिद्भगवन्नामाभासस्यापि स सिद्धयति ।

सकृदुच्चारमात्रेण किं वा कर्णे प्रवेशित ॥ बृ भा २।२।१७३

तथापि किं तत् साधनमित्यपेक्षाया भक्तिमाहात्म्यनिवचनायैव भगवद्भक्तानामनायासेनैव मोक्ष सिद्धयतीत्याहुः । कथञ्चिदिति । अस्तु तावद् भगवन्नाम्ना सेवया । भगवन्नाम्नो य आभास प्रतिबिम्बवदनकारकशब्दस्तस्यापि कथञ्चित् केनापि परिहासावहेलनादिप्रकारेणापि सकृत् वारमेकमपि उच्चारणमात्रेण जिह्वाग्रे करणेन । किमेति पक्षान्तरे । तस्यैव कथञ्चित् कणयोः प्रवेशात् स मोक्ष सिद्धयति तदुक्तं षष्ठस्कन्धे । "विक्रुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति म्रियमाण इयाय मुक्ति" मिति । तथा श्रीवाराहपुराणे । सत्यतपउपाख्यानारम्भे कञ्चिज्जले मग्न जपपर ब्राह्मण भक्षयितुमागतस्य व्याघ्रस्य तेनैव व्याघ्रेन हतस्याकस्मादुद्गतभगवन्नामश्रवणेनैव मुक्तिर्जायतेति दिक् ॥

on His Face utter His Name, Which is as Potent as His Love For His Name contains Himself, and those, who utter His Name have Him in their hearts and lo! the world to them is complete" Sri Chaitanya Mahaprabhu in His fourth Sloka of Sikshashakt teaches us how we should pray while taking the Name —

"O Lord! May I approach Your Lotus Feet with a humble prayer? Is this unworthy wretch eligible to approach Your ever pure Lotus Feet? I am not uttering Your Names with any expectation from You, no, not in the least My Lord! I do not ask from you any relief for the various physical ailments I am often subject to, You are not like a mere physician to me, nor Your Name even I do not covet material learning, popularity, or reputation From the worldly point of view, I may not be in affluent circumstances It matters very little to me I do not hanker after paradise where greater—yes, far greater luxuries for comparatively many more number of years are offered, a paradise where every inhabitant is free from hunger, thirst, or similar physical necessities, where 'ambrosia' itself forms the food of every individual and where none even dreams of death or decrepitude Never, do I long to be born in a place, where every tree is a wish-yielding one By Your Mercy I covet not for any of these achievements I neither crave for the five types of liberations which You are ready to give to those who approach You nor for supernatural attainments offered to *Yogis* Crores of births in any form I am willing to accept provided You are merciful to grant one favour to this insignificant servant of Yours Bless me that I may sing Your Names and Glories in all my births! My Lord! You are the very Embodiment of Mercy, an ever-flowing Ocean of Kindness This is the only prayer I have

to ask of You in my life Let me be blessed with unflinching and selfless devotion to Your Lotus Feet Let me be saturated incessantly with such loving devotion to You Let my determination to serve You materialise in all its fullness, and let there be no end to it Alas! What amount of attachment I am having to the transitory objects of the material world? Lord! Have Mercy on me, transform this present attachment of mine into one to Your Lotus Feet O Lord! I pray for no separation between You and me! A day without Your remembrances, without singing Your Names and Glories, is worse than death itself—the most unthinkable disaster in my life! Lord! let me not fall a prey to this calamity Let not these circumstances, happy or unhappy, stand in my way of rendering services to You Let my devotion towards You grow in proportion to Your munificence My Lord! It matters not if I take birth in any form, anywhere in the infinite number of universes, only I must be blessed with selfless loving devotion to Your Lotus Feet Be merciful to grant my humble prayer ”²⁴⁸

“The Prem Bhakta wants nothing from his Lord, no boon, no blessing, material or celestial, not even salvation or Mukti, nothing, nothing, save—the blessings of being filled with Love for Him He prays to his Lord, “O Krishna! It matters not what betides my body, my life, or my earthly circumstances, or in what form of life I am reborn, even if it be that of a worm, let my faith and love be fixed in Thee, my Beloved Whatever is there in all existence compared with the luxury of loving Thee? Thou art the Sum Total of the realisation of all the desires, of all happi-

248 न घन न जन न सुन्दरी कविता वा जगदीश कामये ।

मम जन्मनि जन्मनीष्वरे भवताद् भक्तिरहंतुकी त्वयि ॥ शि ४

ness, Thou, the Secret and Object of all our longing!"
 A Sloka with similar meaning is seen in Sri Mukunda-
 mala Stotra too "I have no special belief in the per-
 formance of pious activities, nor in worldly riches,
 nor in the gratification of my sensuous pleasures May
 all those things come to pass as they are ordained to,
 O Lord! according to the nature of my previous
 actions But this alone is what I regard as worthy
 of being prayed for, and what I cherish very much
 May I retain unswerving devotion that is inspired by
 the Divine Lotus Feet, in all my successive
 births!"²⁴⁹

What is the true conception of this unflinching
 devotion which every sincere aspirant for the Holy
 Name should aspire after? *Religion*
 Unalloyed *in its broader sense is nothing but*
 devotion or *Love for Godhead No other*
 Uttama Bhakti *achievement of humanity is higher*
than that of this Love Bhakti or devotion to Lord
is the alpha and omega of life in India It is the very
 essence of India and in fact, our sacred India breathes
 through this noble quality From days of hoary anti-
 quity till today, India has come across and been bless-
 ed with the thrilling lives and experiences of a vast
 galaxy of Bhaktas Their ideal lives and teachings
 have maintained this perennial flow of devotion even
 today uninterrupted in our land which is itself named
 'Bharata' after the name of a great Bhakta and King
 who once ruled over our sacred land *Bhakti!* Ah!
 What a marvellous power-house it is! Immense are
 its potentialities Who in India has not ever heard

249 नास्था धर्मो न वसुनिचये नव कामोपभोगे
 यद् यद् भव्य भवतु भगवन् पूर्वकर्मानुरूपम् ।
 एतत् प्रार्थ्यं मम बहुमत जन्मजन्मातरेऽपि
 त्वत् पादान्भोरुहयुगता निश्चला भक्तिरस्तु ॥ मु मा ५

the unparalleled and innumerable efficacies and influences of *Bhakti* or devotion? Who is there in our land who is not moved by the soul-stirring experiences of a regular stream of devotees? *Bhakti* is not a matter of occasional emotions, but a life of positive living and continuous experiences that can independently claim the highest of achievements which no other course of religious practice can ever dream of

Bhakti is defined in various ways by its different exponents. The derivation of the word '*Bhakti*' is from the verbal root '*Bhaj*' which means complete service or *Seva*. This service is the special feature of *Bhakti*. It is this that distinguishes *Bhakti* from the other cults. This method of service consists in complete submission of one's body, mind, and words in pleasing the Supreme Lord. The word 'service' should not be confused with the various kinds of activities such as the service of the nation, country, society, the poor, etc., with which it is usually being identified. Here, the word, 'service' means the service of the Lord. Activities of a religious nature, very often guided by fear, hatred, etc., or the feeling of identity with the Attributeless Brahman are not styled as *Bhakti* since the quality of submission is always lacking in such course. Those activities that are current in this world at present and passing under the names of duty, service of country, etc., as the equivalents of religious activities deserving of our highest esteem, are but of the nature of efforts for the procurement of sensuous enjoyment, each for himself, by the members of atheistic societies. There is absolutely no question of the service of Godhead in any of those functions. On the contrary, there is to be found in them only the desire for exploiting Sri Krishna and His devotees for the gratification of one's senses. The society of atheists who are devoid of any intention

of serving the Transcendental Lord are deceiving themselves and others by their mental speculations. Those functions or ideas are located far away from the truth, and will continue to remain so even if the entire population of the world agree to accept them as true. The selfless, uninterrupted, and unalloyed service of the Supreme Lord is the only universal religion of all conditioned souls. In that religion there are no elements of deception in the forms of fruitive activity, empiric knowledge, etc.

‘Service of the Lord of the senses (Hrīṣīkeśa) through all the senses is called *‘Bhakti’* or devotion, which is free from all obstacles and pure by reason of its being exclusively devoted to Śrī Kṛṣṇa.”²⁵⁰ It is the predominance of knowledge born of our limited material senses and aversion to the service of Godhead that have acted as two sheaths covering us, leaving us in this present state of bondage. The sage Sandilya explains *Bhakti* as “*the highest kind of attachment to the Lord with unflinching love*”²⁵¹ Srimad Bhagavata, the crest-jewel of all the Śāstras declares it as the most sublime religion “**the uninterrupted flow of mind towards Bhagavan**”²⁵² The great Nārada in his *Bhakti Sūtras* mentions it as “**intense unalloyed love for Bhagavan**”²⁵³ Śrī Rupa Goswamī defines it thus — “**The harmonious pursuit of Śrī Kṛṣṇa by being favourably disposed towards Him and free from all other desires and unconditioned by Jñāna, Karma, etc., is known as ‘Uttama Bhak**

250 सर्वोपाधिविनिर्मुक्त तत्परत्वेन निमलम् ।

हृषीकेण हृषीकेशसेवन भक्तिरुच्यते ॥ ना प, भ र सि ११११२

251 सा परानुरक्तिरीश्वरे ॥

252 मनोगतिरविच्छिन्ना ॥ भा ३।२९।११

253 सा त्वस्मिन् परमप्रेमरूपा ॥

ti' ²⁵⁴ Sri Jiva Gosvami while commenting on the above Sloka mentions that the word 'harmonious' (Anukulyen) means that the pursuit must be favourable or agreeable to minister to the pleasures of Sri Krishna directly *He is the Sole Enjoyer of all services rendered by His devotees* Those who are engaged busily day in and day out, in rendering services that are most pleasing to Him by words, deeds, or thoughts, are known as true devotees Various prayers that human beings offer to Him are not of this nature They do not directly please Him The repeated entreaties of conditioned souls, fallen in the whirlpool of endless sufferings, have no capacity in them to render delight to the Senses of the Lord They may attract His attention or even redeem them from their difficulties, but they do not render any special gratification to Him or to His Senses Those who offer such prayers, may get some benefits and thereby satisfaction for themselves, but the Lord Who is the Object of the prayer does not get any Just as a person in this world, who is luxurious by nature, and esteemed by position, is pleased by his praises and by the supply of objects that would assist or enhance his enjoying facilities, even so, the Supreme Lord, Who is the Sole Enjoyer of all the created objects, feels extremely pleased with our services that would provide enjoyment to Him Supplying the necessities, that would cater to His taste or doing similar actions that would directly please Him, are to be understood as the loyal pursuit towards Sri Krishna Persons given to demoniacal tendencies and always of an inimical disposition towards Bhagavan also rendered some satisfaction to Him By picking up quarrels with Him and by engaging Him in regular battle,

254 अन्याभिलाषिताशूय ज्ञानकर्माद्यनावृत्तम् ।

आनुकूल्येन कृष्णानुशीलन भक्तिरुत्तमा ॥ भरसि १।१।११

they too have brought out His heroic propensities. This is only an indirect or unfavourable (*Pratikul*) approach to Him. These demons only opposed Him in every way and at all times. The very thought of Bhagavan enraged and provoked them to challenge His very Authority. **Whereas, for a devotee, a reflection of His recollections makes him float on the rolling waves of an unsurpassable ocean of eternal joy, converts the entire structure of his into a magnificent power-house of spiritual inspirations enriched with thrilling experiences.** The illustrious and exemplary lives of a host of great devotees, like Nanda Maharaj, Yasoda, the milk-maids of Vraja headed by Sri Radhika, etc., are to be strictly followed in this respect.

The meaning of the word '*Anusilanam*' can be roughly expressed as 'submissive pursuit'. This pursuit is twofold — (1) Activities guided by the impulse of body, mind, and words (*Kriyarupa*), and (2) actuated by spontaneous feelings (*Bhavarupa*). *Bhakti* is awakened by the causeless Mercy of Bhagavan's bliss yielding potency. It is not attained by human efforts alone. Without the Mercy of Bhagavan or Bhaktas, the attainment of *Bhakti* is not only difficult, but simply impossible. When, by the blessings of a Bhakta, a particular individual is favoured and permitted to take the course, his life and activities are infused with devotional tendencies. Each and every sense-organ of his gets the fitness to perform the functions pertaining to *Bhakti*.

Kriyarupa Bhakti consists in the practice of the sixty-four principles (fn 159) guided by the nature of action. The other one, *viz*, *Bhavarupa* or actuated by spontaneous feelings, is the mental culture of devotional principles, such as attachment to the Lord, Love for Him, etc. It is essential that an aspirant

must possess both these qualifications and activities in him. The loyal practice of favourable activities towards the pleasure of Sri Krishna is of two types — (1) Functions that are of direct relationship with Sri Krishna,²⁵⁵ and (2) activities that are done for the sake of Sri Krishna.²⁵⁶ Both the observances are performed for the pleasure of Sri Krishna. The first one is of immediate and direct relationship with Sri Krishna. They are actions like that of feeding Him, playing with Him, looking to such other Personal comforts, and necessities. The other one is not in the form of a Personal service, but it accelerates the functions aimed to secure the pleasure of Sri Krishna, *e g*, the various religious rites, charities, etc., observed on the occasion of the Advent of Sri Krishna by Nanda Maharaj, Vasudev, etc. These practices when observed with a purely devotional motive, glorify the occasion, and hence form one way of rendering loving devotion to Sri Krishna.

The above twofold ways of devotional activities, are not to be confused, with the pious acts of various charitably-disposed persons, with the object of earning religious merits or name and fame. It is love for one's own sensuous gratification, lurking in the heart, that manifests itself in a variety of forms in the shape of patriotism, feeding the poor, distribution of clothings, starting of charitable hospitals and dispensaries, digging of wells and tanks, and various other activities of such nature. The performers of such deeds attain enjoyments of greater degree, fit for the gods as the fruit of their actions. These enjoyments in Svarga have got their own duration. "When one's merits are completely exhausted, the enjoyer of hea-

255 श्रीकृष्णसम्बन्धनुशीलनम् ॥

256 श्रीकृष्णाथमनुशीलनम् ॥

venly bliss would revert once again to the earthly condition"²⁵⁷ The devotees of the Lord are not after such insignificant and transitory results. Hence, they perform these acts with the object of pleasing Bhagavan, contrary to those of the other people of the world, who do the same for self-aggrandisement.

By the usage of the word '*Anyabhilashita*', all desires other than that of the direct service to Sri Krishna, such as a desire for the enjoyment of the transitory pleasures of the material world (*Bhog Vasana*), and a desire for liberation (*Moksha Vasana*) are prohibited, as they are harmful to the growth of *Bhakti*, and hence they are unacceptable. *Jnan* means the knowledge of the identity of the Attributeless Brahman and Jiva (*Nirbheda Brahmanusandhan*) which is the worst impediment in the path of *Bhakti*. If this unfortunate idea creeps into the heart of an aspirant, his efforts in the cult of *Bhakti* are doomed to failure and disappointment. The word '*Karma*' refers to the daily, compulsory, and occasional religious duties mentioned in the orthodox Smritis. The word '*Karma*' does not indicate the various devotional activities, performed by the devotees to the pleasure of Sri Krishna (*Bhajaneya Paricharyadi*), so also the usage of *Jnan*. A sincere quest for the Truth in a submissive spirit, and the study of the knowledge about Godhead, congenial to the progress of devotees, are not in any way discouraged. *Karma*, *Jnan*, *Varagya*, and other virtues, such as self-control (*Yama*), purity (*Suchi*), etc., are not the proper means for the attainment of *Bhakti*. These qualifications by themselves, are neither *Bhakti*, nor are they capable of awakening *Bhakti* in a person. When any person is fortunate enough to attain *Bhakti*, all these virtues automatically lend grace to him.

In the above Sloka, Śrī Rupa Gosvāmī describes the negative and positive features of pure devotion. Devotion proper and a show of the same, guided by ulterior motives, though they appear apparently similar, are entirely different with reference to results. Unless there is proper enlightenment, we are apt to be confused while making a choice. To save the humans from such grave dangers, is one of the purposes of these divine personages, when they make their appearance in this world. From the negative aspect, unalloyed devotion is absolutely free from hankerings that are averse to or do not contribute to the pleasures of the Supreme Lord. These undesirable hankerings, are to be totally avoided by those who yearn for loving devotion to Bhagavan.

Śrīman Mahāprabhu, while expounding unalloyed devotion to Śrī Rupa Gosvāmī at Allahabad, makes a mention of these obnoxious and unhealthy temptations as the worst impediments to the growth of devotion to Godhead. The negative nature of *Bhakti*, strictly eschews all the unfavourable tendencies in the development of devotion. It avoids all activities where religion, mainly devotion to the Lord, is at a discount. An excessive desire for enjoying the transitory pleasures of this world or paradise is an awful impediment to the attainment of *Bhakti*. A longing to retire even from the service of the Lord and lose oneself completely in the Formless Attributeless Brahman, is a greater evil in the realisation of *Bhakti*. The positive aspect of *Bhakti* consists in observing devotional practices in a most loyal way, to the entire satisfaction of Śrī Krishna. It wants to please the Lord in the manner that is most agreeable to Him.

“By merely hearing the discourses or talks regarding My Transcendental Glories from a Bhakta,

he experiences a continuous flow of the mind towards Me, the Indwelling Monitor in all the hearts of beings, like that of the stream of the Ganges towards the ocean. This is the distinguishing characteristic of devotion, free from all mundane qualities in it. This devotion to Me, Who am the Supreme Being is selfless and uninterrupted"²⁵⁸ "My devotees never accept from Me any reward in exchange for their services, such as residence in My own realm Vaikunth, having powers similar to Myself, proximity to My presence, a form resembling My Ownself, or complete absorption in Me, though offered by Myself. This is because they are not enamoured of any other gifts except My Transcendental Service"²⁵⁹ "He, who has completely surrendered himself to Me, never covets for the attainment of high positions like that of Brahma, Indra, sovereignty over all including the nether worlds, supernatural attainments obtainable by *Yogic* practices, or even the achievement of liberation, except My eternal service"²⁶⁰ "It is such devotion as described above that is perfect. By means of such devotion, all Jivas transcend the limits of the triple material qualities and attain the unalloyed love for Me"²⁶¹ *This devotion or Bhakti is not merely a temporary means of attaining liberation as many mis-*

258 मद्गुणश्रुतिमात्रेण मयि सवगहाशये ।
मनोगतिरविच्छिन्ना यथा गगाम्भसोऽम्बुधौ ॥
लक्षण भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् ।
अहैतुक्यव्यवहिता या भक्ति पुरुषोत्तमे ॥ भा ३।२९।११-१२

259 See footnote 28

260 न पारमेष्ठ्यं न महेन्द्रधिष्यं न सावभौमं न रसाधिपत्यम् ।
न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति मद्भिन्नान्यत् ॥
भा ११।१४।१४

261 स एव भक्तियोगाख्य आत्यन्तिक उदाहृत ।
येनातिव्रज्य त्रिगुण मद्भावायोपपद्यते ॥ भा ३।२९।१४

represent it **Bhakti is both the means as well as the end in itself** *Srimad Bhagavata has explained it as the highest religion of all souls* "That function by means of which *Bhakti* in Adhokshaj (Transcendental Godhead) is aroused, is the highest *Dharma* of man. Such devotion possesses two distinguishing features in it, viz., (1) it is *Ahartuki*—Selfless, i.e., not guided by any selfish motive except the selfless desire of pleasing the Supreme Lord, and (2) *Apratihata*—uninterrupted, since it is spontaneous, nothing can arrest its course. It is beyond the pleasure or pain of the mundane sphere. It is only by such spontaneous devotion, the soul is fully satisfied ²⁶²

The word Adhokshaj' used in the above passage means 'He Who transcends all knowledge born of senses', 'He, Who exists beyond the scope of human intelligence'. He is no other than Sri Krishna Himself. The Love towards the Transcendental Reality, that is produced by the practice of the highest *Dharma* is known as *Bhakti* or *Seva*. This is not based on any adventitious cause. Therefore, it continues ever uninterrupted. Worship that is ordinarily found based on desires for the acquisition of religious merit (*Dharma*), worldly prosperity (*Artha*), sensuous gratification (*Kama*), and emancipation (*Moksha*) is not pure devotion (*Suddha Bhakti*), and the temporary outbursts of emotions too, subjected by the influence of time, space, and other circumstances are also not genuine expressions of real *Bhakti* or devotion. **Pure devotion is selfless, it is based on the desire for the exclusive Love of the Transcendental Lord.** It is also the natural function of all the *Jivas*. This is the *summum bonum* of human existence, and hence surpasses all other

262 स वै पुसा परो धर्मो यतो भवितरबोक्षजे ।

अहेतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥ भा १।२।६

conceptions of *Dharmas*, which are called *Apar*. The uninterrupted happiness which is coveted by all souls is attained only by this method of unalloyed devotion. The word 'soul' that is used in the Sloka does not mean the perishable body made up of the five elements (*Pancha Bhutas*), and the ten organs of senses, nor does it mean the mind, the eleventh sense, the present ruler of the sense-organs. All efforts of the body or the mind of the *Jiva*, result only in gratifying his material senses, and hence is not the Love of the Lord. The service of the Transcendental Lord is not certainly for the satisfaction of any of our senses.

Bhakti, by reason of its being **Para Dharma** is superior to all other forms of worship. Since it is the natural function of the *Jiva*, it is entirely selfless, whereas, all other methods, such as *Jnan Yoga*, *Karma*, etc., have got their own interests. True devotion, as we have already dealt with, aims merely at the supreme pleasures of **Bhagavan** as its final goal. *Jnan* or knowledge, with its renunciation, aims at the realisation of the Attributeless Brahman and complete absorption in the same for freeing the *Jiva* from the thralldom of nescience. *Yoga* with its eight-fold practices wants to lose itself in *Paramatma Karma* consisting of obedience to scriptural rules and regulations and by dedication of all its fruits to **Bhagavan**, can only secure a proneness towards the Supreme Lord. All these methods are inferior to exclusive devotion or *Kevala Bhakti*, which aims at all costs, only the supreme pleasures of the Lord. To a real **Bhakta**, true *Moksha* or liberation lies neither in the attainment of the Attributeless Brahman, including complete merging in the same advocated by the *Jnanis*, nor in the realisation of *Paramatma* of the *Yogis*. To him, *Moksha* means direct vision of the

Lord and His realisation in His highest Manifestation as Svayam Bhagavan This sublime realisation is only possible by undiluted Bhakti alone

Hence, it needs no mention that to those fortunate enough to have *Bhakti*, *Jnan* will come by itself. By having the realisation of Bhagavan one automatically gets into all the secrets of the other imperfect and partial Manifestations of the Lord. Therefore, it is not essential that a person aspiring after *Bhakti* is to follow the paths of *Jnan* or *Yoga*. "Hence for those *Yogis* who have intense devotion to Me, and whose minds are ever devoted to Me the efforts for the practice of *Jnan* or dispassion are not at all beneficial for the attainment of their real good" ²⁶³ 'O Lord! The efforts of those who abandoning the path of pure devotion—the fount of all well-being, aspire after the abstract knowledge or dry wisdom, end in fruitless toil and trouble like the exertions of those who thrash empty husks of corn' ²⁶⁴

During the conversation of Śrī Vallabhacharya the founder of Pushtimarga with Śrī Chaitanya Mahāprabhu at Allahabad, the latter gave out His view on *Bhakti* in the most unambiguous and illuminating words thus —“A Chandal of righteous character who is purified from the evil effects of being born in a low caste, by the blazing fire of his devotional fervour is indeed an object of esteem even to eminent scholars, but likewise an atheist, even if he be an erudite scholar in all the Vedas is not

263 तस्मा मद्भक्तियुक्तस्य योगिनो वै मदात्मन ।

न ज्ञान न च वैराग्य प्राय श्रेयो भवेदिह ॥ भा ११।२०।३१

264 श्रेय क्षुति भक्तिमुदस्य ते विभो क्लिश्यन्ति ये केवलबोधलब्धये ।
तेषामसौ क्लेशल एव शिष्यते नायद यथा स्थूलतुषावघातिनाम ॥

भा १०।१४।४

honoured All the high compliments, such as lineage, vast erudition in all the Sastras, muttering of the Mantras countless times, and severe austerities, in a person devoid of any spirit of devotion to the Supreme Lord, are merely lifeless exhibitions only, leading to the satisfaction of the worldly-minded They are like the decorating of a corpse with costly articles, such as attractive costumes, fascinating perfumes, and ornaments studded with precious gems"²⁶⁵ There are many Slokas of the same spirit that speak emphatically, unambiguously and in a comparative way, the unique position of *Bhakti* over all other modes of religious practices

Even emancipated souls are not fully satisfied with their attainment of *Moksha*, and therefore, engage themselves in the devotional services of Bhagavan The paths of *Jnan* and *Yoga* lead their respective votaries to the realisation of Brahman and Paramatma, who are only the incomplete and partial aspects of Bhagavan The path of *Karma*, with dedication to Bhagavan is only a gateway to all such practices It is not a necessary means to the attaining of *Bhakti* All these different paths help humanity to wipe out their averseness or *Varmukhya*, to the Lord, the root cause of all their sufferings they are having at present and replace it with *Sammukhya* or proneness to the Lord instead Since human beings are ceaselessly struggling under varying degrees of eligibilities, one single course, however sublime it may be, does not prove effective to suit their individual capacities

265 भगवदभक्तिहीनस्य जाति शास्त्र जपस्तप ।
 अप्राणस्यैव देहस्य मण्डन लोकरञ्जनम् ॥
 शुचि सदभक्तिदीप्ताग्निदग्धदुर्जातिकल्मष ।
 श्वपाकोऽपि बध्ने श्लाघ्यो न वेदज्ञोऽपि नास्तिक ॥

Hence, the All-Merciful Lord, through the Sastras, has prescribed different methods to satisfy the eligibilities of different persons *But, when Bhakti is attained, all other paths appear inferior to Bhakti which is always independent It grows by itself spontaneously It does not require the support of either Karma, Jnan, or Yoga Whereas, in the case of all other methods, such as Karma, Jnan, Yoga, Vairagya, etc, they are to depend chiefly upon the mercy of Bhakti None of them independently can lead their respective followers to the ultimate goal of realising Transcendental Bliss Hence, Bhakti free from all these courses occupies the supreme position over all other religious practices mentioned in the Sastras "O Uddhav' a well-developed and unalloyed devotion to Me wins My Heart, and other practices, such as Yoga, Sankhya the observance of socio-religious duties, study of Vedas, severe austerities, and renunciation are unable to do so "*²⁶⁶

Of all the spiritual practices mentioned for realising Bhagavan, nothing is more popular and appealing like *Bhakti* to the masses as well as classes in India **Bhakti** is so catholic that it is accessible to one and all irrespective of caste, creed, sex or age Both the literate and the illiterate are equally placed with regard to it It is free from rigid restrictions as seen in other practices **It is intended for all times and can be observed under all conditions, in all places and by all beings No other mode of worship is so pleasing to Bhagavan as Bhakti itself**

266 न साधयति मा योगो न साख्य धम उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिममोजिता ॥ भा ११।१४।२०

“What were the religious practices that Dharmavyadha observed? How old was Dhruv? Did the great Gajendra possess any learning? Was Kubja—the servant-maid and the hunchbacked woman ever beautiful enough to attract the Lord? Was the devoted Brahmin Sudama ever wealthy? What was the social status of Vidur? What prowess had Ugrasen, the King of Yadavas? Did not these devotees captivate the Lord? Certainly, they did. By what qualities? **By pure Bhakti and Bhakti alone. The Lord is delighted by Bhakti alone and not by the acquirement of any other virtues**”²⁶⁷

Bhagavan was extremely pleased with Gajendra on the merits of *Bhakti* alone. The incomparable glory of *Bhakti* being such, all the Sastras, the saints, and the Lord insist on all to practise devotion. It is desirable and preferable for one and all irrespective of his eligibility or status to follow the path of *Bhakti* in all sincerity. “A wise person, guided by innumerable desires in him, whether he is ever intent upon attaining *Bhakti* alone, or seeking liberation, should worship the Supreme Lord with intense devotion”²⁶⁸. *Bhakti* is a very vast subject. Its characteristics are innumerable. A few of the important features, as expounded by the eternal devotees, are elucidated below in order to correct many of the erroneous notions.

- 267 व्याघ्रस्याचरण ध्रुवस्य च वयो विद्या गजेन्द्रस्य का
कुब्जाया किमु नाम रूपमधिक किं तत् सुदाम्नो धनम् ।
वशं को विदुरस्य यादवपतेरुग्रस्य किं पौरुष
भक्त्या तुष्यति केवलं न च गुणभक्तिप्रियो माधव ॥ प ८
- 268 अकामं सर्वकामो वा मोक्षकाम उदारधी ।
तीव्रेण भक्तियोगेन यजेत पुरुष परम् ॥ भा २।३।१०

"*Uttama Bhakti* is the destroyer of misery, giver of good, inspirer of contempt for *Moksha* (emancipation from worldly bondage), extremely difficult to obtain, the essence of the most highly concentrated bliss and capable of attracting *Sri Krishna Himself*"²⁶⁹ 1 *Klesaghnavatva*—capacity for removing miseries Various miseries that are mercilessly torturing humanity irrespective of any position are mainly due to (1) sins (*Papa*), (2) the seed of sin (*Papabij*) and (3) nescience (*Avidya*) Sins that we have committed are twofold —(1) *Prarabdha* and (2) *Aprarabdha* When the fruits of sins have matured they are called *Prarabdha* when they are yet to mature they are known as *Aprarabdha* A person who is fortunate enough to obtain *Bhakti*, is always freed from sinful activities Even when he attains strong faith which is the qualification for gaining *Bhakti*, he abstains from the sinful actions Sinful impulses, 'the seed of sin' also find no place in the heart of those who are sanctified by pure devotion Error regarding the knowledge of one's own self—the *Jivatma*, is nescience While making progress towards unalloyed devotion, a *Jiva* is enabled to understand his true nature It experiences that it is not an entity of the material world nor has it any permanent relationship with its physical and mental cases in which it is a prisoner at present Its false ego or misidentification of its own self with the gross or subtle organism, leaves it for ever It comes to know for certain that it is an eternal servant of the Supreme Lord The cause of all our sufferings is due to the misidentification, resulting from our averseness to Godhead When the light of unalloyed devotion

Bhakti—Its special characteristics

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269 क्लेशघ्नी शुभदा मोक्षलघुताकृत् सुदुलभा ।

सान्द्रानन्दविशेषात्मा श्रीकृष्णाकषिणी च सा ॥ भरसि १।१।१७

illuminates the dark chambers of our heart, the root cause of all such sufferings is completely irradiated leaving no room for any further miseries

“Just as a blazing fire reduces every piece of fuel to ashes, even so, unflinching devotion to Me strikes at the root of all sins”²⁷⁰ “The performance of expiatory acts, such as penance, liberal gifts, observance of religious vows, etc., no doubt delivers a sinner from the various sins he has committed. But, these actions are incapable of removing the impurities caused by the practice of irreligious activities guided by the impulse of sin. It is only by the service of the Lord that this impulse of sin can be totally destroyed”²⁷¹ “Bhaktas, by meditating with love upon the ever-effulgent Toes of the Lotus Feet of the Supreme Lord gradually destroy the evil knots of *Karma* easily, but those *Yogis* who have experienced even *Nirvikalpa Samadhi*, though dispassionate, having control over their flowing senses could not succeed in their efforts to cut asunder the knots of *Karma*. Hence, avoiding all those futile attempts for controlling the senses, serve Bhagavan Sri Vasudev with loving devotion”²⁷²

2 *Subhadatva*—capacity for bestowing good of all types. By the astounding efficacy of this characteristic, a devotee is loved by one and all in the world. He becomes a living embodiment of various

-
- 270 यथाग्निं सुसमद्वाहिं कर्मेत्येधासि भस्मसात् ।
तथा मद्विषया भक्तिरुद्धवैनासि कृत्स्नश ॥ भा ११।१४।१९
- 271 तैस्तान्यधानि पूयन्ते तपोदानजपादिभिः ।
नाधमज तद्धृदय तदपीशाघ्रिसेवया ॥ भा ६।२।१७
- 272 यत्पादपकजपलाशविलासभक्त्या कर्माश्रय ग्रथितमुदग्रथयन्ति सत ।
तद्भ्रज रिक्तमतयो यतयोऽपि रुद्धोत्तोगणास्तमरणं भज वासुदेवम् ॥
भा ४।२२।३९

appreciable virtues. He experiences incessant happiness both external and internal, spiritual and material. "All the gods with their excellent qualities reside in him, who is endowed with unflinching devotion to Śrī Hari. But, where is the possibility of those great qualities in one who is void of devotion to Śrī Hari? He remains engrossed in the worldly activities and attachments guided by the evil dictations of his wavering mind"²⁷³. There is nothing in the infinite number of worlds which an intense devotion to Bhagavan would not offer. A true Bhakta never casts a glance at anything other than his coveted goal, *i.e.*, the attainment of love towards the object of his worship. As such, the highest benefit of realising the transcendental bliss is a certainty to him.

3 *Moksha-laghuta-karitva*—capacity to create contempt for *Moksha* or liberation. *Bhakti*, when it awakens in a fortunate person, creates in him a contempt for *Moksha* which is always opposed to its progress. Bhakta never covets any attainment, however great it may be which stands in the way of his eternal relationship with the Lord. The bliss arising out of genuine devotion to Bhagavan has no comparison to the aggregate happiness that all the worlds and the attainment of various other methods can jointly offer. "O my Lord! If my love to You is quite firm and if by good fortune Your Divine Adolescent Figure is obtained by me, then *Mukti* (liberation) itself will entreat me with folded hands to accept her in my service, and *Dharma* (practice of routine religious rites), *Artha* (earthly wealth), and

273. यस्यास्ति भक्तिभगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुरा ।
हरावभक्तस्य कृतो महदगणा मनोरथेनासति धावतो बहि ॥
भा ५।१८।१२

Kama (the desired objects) will wait for their turn for me **When I have Your Love, these four Purusharthas, i.e., the four ends of human life, are not at all worth anything to me**"²⁷⁴ "O Nanda's Son! Of what use is the salt-water of *Nirvana*, i.e., total emancipation to us, who are deeply absorbed in the great ocean of Nectarine Pastimes of Your Adolescence? **Those fortunate few, who joyously dally in the floods of Your Nectarine Accounts, treat the four aims of human life quite as insignificant as a blade of straw**"²⁷⁵ 'I bow down to that Hanuman, who desired nothing except the service of Śrī Viṣṇu—the Son of Dasaratha, even when he got *Moksha*, i.e., liberation, inexplicably by some stroke of luck alone"²⁷⁶ "I covet not for that liberation which frees one, from the cycle of births and deaths, by attaining which, the present relation between You—as my Lord and I as Your humble servant, will cease to exist"²⁷⁷

4 *Sudurlabhatva*—extremely difficult to attain *Bhakti* is not a cheap achievement that one can have

- 274 भक्तिस्त्वयि स्थिरतरा भगवन् यदि स्यात्
दैवेन न फलति दिव्यकिशोरमूर्ति ।
मुक्ति स्वय मुकुलिताञ्जलि सेवतेऽस्मान्
धर्मार्थकामगतय समयप्रतीक्षा ॥ कृ क १०७
- 275 नन्दनन्दनकैशोरलीलामतमहाम्बुधौ ।
निमग्नाना किमस्माक निर्वाणलवणाम्भसा॥
त्वत्कथामतपाथोधौ विहरन्तो महामुद ।
कुवन्ति कृतिन केचिच्चतुर्वर्ग तणोपमम् ॥ प ४२, ४३
- 276 यदृच्छया लब्धमपि विष्णोर्दाशरथेस्तु य ।
नैच्छन्मोक्ष विना दास्य तस्म हनुमते नम ॥ बृ भा १।४।५१
- 277 भवबन्धच्छिदे तस्यै स्पृहयामि न मुक्तये ।
भवान् प्रभुरह दास इति यत्र विलुप्यते ॥ प १११, बृ भा १।४।६७

by a mere wish. Even by encountering endless difficulties, in most cases *Bhakti* remains far from our reach, since no amount of human efforts independently can succeed in their sublime realisation. "By pursuing the path of *Jnan* salvation in the form of realising Undifferentiated Brahman can surely be attained heavenly enjoyments are easily gained by pious deeds, such as *Yajna*, etc., but despite thousands of such efforts unalloyed devotion to the Lord is unattainable" ²⁷⁸ "Those householders who are the slaves of their passions and hence extremely addicted to their bodies, and their surroundings fail to attain devotion to Sri Krishna either by their individual efforts, by the help of others or by their combined co-operative attempts. Such householders only go on chewing the chewed and left behind as utterly useless by their predecessors" ²⁷⁹ The goddess of devotion never imparts her blessings so easily as we mistake. She is prepared to offer us any other reward such as *Moksha*, etc., for all our hardships, except *Bhakti*. On a minute scrutiny of the sincerity of the longing of one who struggles for *Bhakti*, she imparts it to him. "O King! Lord Mukunda was a Protector, Spiritual Guide, Object of worship, and the family Guardian for all of you and the Yadav race. Not only this much, but He even acted on certain occasions as your Mediator, Charioteer, etc., too. Over and above all these, He even bestows salvation on

278 ज्ञानतः सुलभा मुक्तिर्भुक्तियज्ञादिपुण्यतः ।

सेयं साधनसाहस्रैर्हरिभक्तिः सुदुलभा ॥ भरसि १।१।३६

279 मतिनः कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।

अदान्तगोभिर्विशता तमिस्रं पुनः पुनश्च विवृतचवणानाम् ॥

भा ७।५।३०

Mukta upon those who worship Him but He never endows *Bhakti* so readily upon one ”²⁸⁰

5 *Sandrananda-Vishesatmata*—unalloyed devotion is the very essence of the *most highly concentrated bliss* “The words ‘Kṛishna’, ‘Krishna’ are more than enough to destroy the sins of people, as that would amount to the application of drastic remedy for a minor ailment **A sinner is never able to perpetrate as many sins as the single utterance of the Name ‘Hari’ is able to destroy** But if ardent devotion to the Lotus Feet of Sri Krishna springs thereby, the whole affluence of the empire of liberation will come abegging to his feet, looking askance at him Hence, to use the Name ‘Krishna’ for dispelling one’s sins would be a serious insult to the ‘Name’, and hence a great offence by the aspirant ”²⁸¹ The bliss that a devotee can enjoy by rendering loving services to the Supreme Lord Sri Krishna has no comparison elsewhere It is this achievement that prompts the devotees to reject any other offer from the Lord, however tempting it may be, to others who are the votaries of other paths The type of bliss that accrues from devotional services, enables the devotee to enjoy a particular mood of compact happiness, infinitely higher than the one that flows from the attainment of the Abstract Brahman Even if all other types of happiness—material or spiritual, are totalled together

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- 280 राजन् पतिर्गुणरत्न भवता यद्वना
 दव प्रिय कुलपति क्व च किकरो व ।
 अस्त्वेवमग भगवान् भजता मुकुन्दो
 मुक्ति ददाति कर्हिचित्स्म न भक्तियोगम् ॥ भा ५।६।१८
- 281 अलमलमियमेव प्राणिना पातकाना
 निरसनविषये या कृष्ण कृष्णेति वाणी ।
 यदि भवति मुकुन्दे भक्तिरानन्दसान्द्रा
 विलुठति चरणाब्जे मोक्षसाम्राज्यलक्ष्मी ॥ प १२

and multiplied a billionfold, it does not attain even eligibility to compare with this kind of Transcendental Bliss. Those who are fortunate enough to experience it are alone capable of speaking a few words on it. Invariably it is better realized than expressed.

When the great Sanak, Sanandan, etc., saw the Lotus-Eyed Lord Narayana approaching them, they had the experience of a breeze laden with the sweet perfume of Tulasi leaves coupled with Kesari. This fragrance entering into the deepest chambers of the hearts of those sages who were absorbed in the happiness of the Undifferentiated Brahman, not only created a thrill of joy in their bodies but caused a flash of great delight in their minds as well. ²⁸²

6 *Śrī Kṛṣṇaśaśanātva*—unalloyed devotion possesses a special characteristic in it, to attract Bhagavan Śrī Kṛṣṇa Himself. Nothing excels this in its power to attract unalloyed devotion to the Lord, who becomes subservient to the devotees. *Uttama Bhakti* distinguishes itself from all other practices in this respect. Followers of the various other cults, even if successful in realising the Lord, never can claim such a sublime achievement. They may see Him, they may receive boons from Him, they may be saved from calamities, they may even be benefitted in many other ways, but none except His ardent devotees can bind the Lord with ties of love and affection. Even for the many devotees offering devotional services, guided by feelings of reverence, this experience is very limited. Many of them are denied this special privilege which is reserved for a few of His most loving devotees. Our scriptures give a good

282 तस्यारविन्दनयनस्य पदारविन्दकिञ्जल्कमिश्रतुलसीमकरन्दवायु ।

अन्तर्गत स्वविवरेण चकार तेषां सक्षोभमक्षरजुषामपि चित्ततन्वो ॥

भा ३।१५।४३

many incidents to illustrate the above subject. Most of these events are so common and soul-stirring that they are day to day topics even amongst the ignorant masses. People forget themselves while discussing these captivating events. They wonder, how the most powerful Almighty Lord, the Protector, the Creator, and the Destroyer of the infinite number of universes—the Transcendental Autocrat becomes subdued by the genuine loving services of His beloved devotees.²⁸³ "Indeed, you are the most fortunate in the whole world, because those great sages—the purifiers of all the worlds, often visit your house, where lives the Supreme Lord Sri Kṛṣṇa, Himself unrecognised in Human Form."²⁸⁴

The above six characteristics of unalloyed devotion are distributed amongst *Sadhan Bhakti*, *Bhav Bhakti*, and *Prem Bhakti*, the three different stages in unalloyed devotion. While in the stage of *Sadhan Bhakti*, it claims the first two, and when it develops into *Bhav Bhakti*, it gains two more, making the total four, and in the last stage, *Prem Bhakti* claims the remaining two, as its speciality in addition to the other four, making altogether the six characteristics. "So long as the desire for enjoyment of transitory pleasures and liberation—the two evil spirits, haunts our hearts, how can we expect the joy of devotion to grow there."²⁸⁵ Both enjoyment and liberation are not the goals of human existence. Liberation is only

283 See footnote 266

284 यूय नृलोके बत भूरिभागा लोक पुनाना मुनयोऽभियन्ति ।
येषा गृहानावसतीति साक्षाद् गूढ पर ब्रह्म मनुष्यलिङ्गम् ॥

भा ७।१०।४८

285 भुक्तिमुक्तिस्पृहा यावत् पिशाची हृदि वतते ।
तावद्भक्तिमुखस्यात्र कथमभ्युदयो भवेत् ॥ भरसि १।२।२२

the other side of enjoyment. Both of them can be compared with ugly devils. They cause the Jivas to fall away from their positive goal. These two are the worst impediments in the path of devotion. Hence those who are wise and earnest in the realisation of *Bhakti* never throw themselves on the tender mercy of these loathsome devils, *viz.*, enjoyment and liberation.

Bhakti as practised by the aspirants are of two kinds—(1) *Vaidhi*—regulated by the rules and regulations of the scriptures and (2) *Raganuga*—spontaneous longing for the loving services of Sri Krishna.

**Bhakti—Vaidhi
and Raganuga**

In both the cases there are the stages of *Sadhan* or practice. Regarding the details in the practices of *Vaidhi Bhakti*, we have already dealt with in 10th Chapter, footnote 159. There are sixty-four principles of devotional practices including the ninefold ways of devotion. All these sixty-four devotional activities are summarised in the ninefold ways of devotion. Each one in these nine modes of devotion is competent enough to bring us the highest realisation. Some of the devotees practised one single mode whereas, some practised all the nine modes. "The great King Parikshit is noted for hearing (*Sra-vana*) alone, Sri Sukadev for narrating the Transcendental Excellences of the Lord (*Kirtan*). Prahlada is noted for remembrance of the Lord (*Smarana*) amidst all the atrocities inflicted on him by his hostile father, and his group of equally demoniac admirers. Lakshmi-devi is a typical example for tending the Feet of the Lord (*Padasevan*), Prithu Maharaj is an ideal in ritualistic worship (*Archan*), Akiur distinguishes himself in the practice of bowing down (*Vandan*), Hanuman is an inspiring example for servitude (*Dasya*), Arjun, Uddhav, etc., stand for friendship

(*Sakhya*), and the great ruler Mahabali is often spoken of as a glorious ideal of complete self-surrender (*Atma Nivedan*)”²⁸⁶ These devotees are famous in their observance of one form of devotion (*Ekanga*) alone, while the ancient King Ambarish stands reputed in the practice of more than one (*Anuranga Bhakti*)”²⁸⁷

Amongst the devotees of the Lord, the inhabitants of Vraja occupy the highest position. The kind of devotion they practised is known by the name ‘*Ragatmika*’. The mode of loyally following in the footsteps of these Ragatmik Bhaktas, is styled as ‘*Raganuga Bhakti*’. *Raga is the spontaneous, deep, and inseparable absorption in one’s desired object of love (Ishtadev)*. In *Vaidhi Bhakti*, its followers lack a spontaneous inclination in them to the service of the Lord. They are to be regulated and inspired by the injunction of the Sastras. A feeling of reverence and loyalty to the scriptural rules forms a characteristic of their devotional practices. Raganug Bhaktas are guided by a natural craving to follow in the ways of devotional observances of the Vrajavasis. This is effected on hearing the Transcendental Glories of Sri Krishna, His enchanting Pastimes in the company of those favourite devotees of Vraja. The onrush of this sentiment, is so great, that it seldom cares for the injunctions of the Sastras. But, they are not disloyal to the Sastras, nor cultivate any hostile attitude, in them towards the scriptures. This mode of devotion is of two kinds (1) external and (2) internal. As

286 श्रीविष्णो श्रवणे परीक्षिदभवद्वैयासकि कीतने
प्रह्लाद स्मरणे तदधिभजने लक्ष्मी पृथु पूजने ।
अत्रूरस्त्वभिवन्दने कपिपतिदास्येऽथ सख्येऽर्जुन
सवस्वात्मनिवेदने बलिरभूत कृष्णाप्तिरेषा परम् ॥

प ५३, भरसि १।२।२६५

287 See footnote 199 200 201

for their external practice, they engage themselves in hearing and chanting the Glories of the Lord through the medium of their organic bodies. In their internal observances, they accepting their real selves as the eternal servants of a Gopi, render services to Sri Krishna day in and day out, under her guidance, in His most favourite Abode of Vrindavan. They lose themselves in total absorption while meditating on the charming Pastimes of Sri Krishna in Vrja. A devotee of this order renders service to Sri Krishna in any of the four *Rasas* permanently existing in the Transcendental Realm, such as servanthood (*Dasya*), friendship (*Sakhya*), parenthood (*Vatsalya*), and consortherhood (*Madhurya*). They engage themselves in this eternal service under the expert guidance of their spiritual preceptor, who is a most intimate associate of the Lord, and an adept in any of these *Rasas*, or, sometimes in all.

This stage of *Sadhan* or practice in this loving devotion, develops into spontaneous loving feeling (*Bhav Bhakti*). The characteristics of a Bhakta, who has attained this stage of *Bhav Bhakti*²⁸⁸ is thus explained by Sri Rupa Gosvami in Sri Bhakti Rasamrita Sindhu — (1) *Kshanti* means extreme forbearance. A devotee of this stage never falls a prey to the innumerable ups and downs in the social world. Even under great provocative circumstances he never loses his patience. Remaining undisturbed by any serious incident, he ever remains calm and steady in his contemplation of the Lord or any other

288 क्षान्तिरव्ययकालत्वं विरक्तिर्मानिषून्यता ।

आशाबन्धं समुत्कण्ठा नामगाने सदा रुचि ॥

आसक्तिस्तद्वशुणाख्याने प्रीतिस्तद्वसतिस्थले ।

इत्यादयोऽनुभावा स्युर्जातिभावाकुरे जने ॥ भ र सि १।३।२५-२६

devotional practice he pursues (2) *Avyarthakalatram* is special care in the utility of time. By his various experiences, he has understood the precious nature of time. He never wastes even a fraction of a minute, in any activity which has no direct relation with Śrī Kṛishna and His services. (3) *Virakti* means non-attachment. He is dispassionate to the various tempting offers of the world, the enjoyment of the transitory pleasures. The worth of all these sensuous objects is well-known to him as such these fleeting pleasures have ceased to arouse any charm in him. He is not after any material success. He becomes completely detached from the influence of these mundane objects and their allurements. (4) *Manasunyata* is lack of pride. This is an important characteristic of a true devotee. He is never influenced by the least ego. He may be an embodiment of all rare and excellent virtues, still, he considers himself the lowest of all. (5) *Asabandha* is deep bond of hope. A devotee is fully confident of his success towards the attainment of his final goal, and is convinced beyond any doubt on this issue. At every moment he is hopeful, since he knows that the Lord is an Embodiment of Mercy. (6) *Samutkantha* means excessive eagerness. His impatience for seeing the Lord reaches its highest pinnacle. (7) *Namaganesararuchi* is a real taste in singing the Name of the Lord constantly. (8) *Asaktistadgunakhyane* means an uncontrollable attachment in narrating and listening to the Glories of the Lord. And (9) *Pratistadvasatisthale* is a fondness for residing in the places which are graced by the residence of the Lord, such as Mathura, Vraja, etc.

This stage matures into *Prem Bhakti* which again, in stages of succession, results into still deeper and sweeter feelings of *Sneh*, *Mana*, *Pranaya*, *Raga*, *Anurag*, *Bhav*, and *Mahabhav*. The attainment of

Prem to the Lord and carnal appetites are poles asunder. "The desire for the gratification of one's senses is called '*Kama* or 'lust', the desire for the gratification of the Senses of Sri Krishna bears the name of '*Prem*' or '*Transcendental Love*'"²⁸⁹ '*Goodness or purity is obtained by devotion to Sri Krishna alone as that itself is the highest means of attaining purity* By practising devotion to Sri Krishna, one does attain His Lotus Feet—the highest fruit of Sri Krishna Bhakti. Is perfect purity attained by the practice of one's own *Asram Dharma*s or by following the *Jnan Marga*?' Not in the least. By devotion to Sri Krishna alone, one achieves the highest *Sadhutva*, otherwise it will be of the secondary type. Sri Krishna has said in the *Ambanish Upakhyan* to Durvasa Muni, "O Brahmin! I am subservient to My devotees. I am, indeed, a Dependent, etc." At the end He says "*My*

- 289 प्रेमव गोपरामाणा काम इत्यगमत् प्रथाम् ।
 इत्युद्धवादयोऽयेत वाञ्छन्ति भगवत्प्रिया ॥ गौत
 काम, प्रेम,—दोहाकारविभिन्न-लक्षण ।
 लौह आर हेम यच्छे स्वरूपे विलक्षण ॥
 आत्मेन्द्रियप्रीति—वाञ्छा तारे बलि 'काम' ।
 कृष्णेन्द्रियप्रीति-इच्छा धरे 'प्रेम' नाम ॥
 कामेर तात्पर्य—निजसम्भोग केवल ।
 कृष्णसुखतात्पर्य मात्र प्रेम त' प्रवल ॥ चै च आ ४।१६३-१६६
 अतएव काम-प्रेमे बहुत अन्तर ।
 काम-अन्धतम, प्रेम-निमल भास्कर ॥
 अतएव गोपीगणेर नाहि कामगन्ध ।
 कृष्णसुख लागि मात्र, कृष्ण से सम्बन्ध ॥ च च आ ४।१७१-१७२
- 290 कृष्णभक्त्यैव साधुत्व साधन परम हि सा ।
 तथा साध्य तदध्युब्जयुगल परम फलम् ॥ ब भा २।२।२०२
 ननु स्वधर्माचरणज्ञानसाधनादिपरा अपि साधव उच्यन्ते नेत्याहु
 कृष्णेति । कृष्णस्य भक्त्यैव परम साधुत्व अन्यथा च गौणमित्यर्थः ।
 यद्वा साधुत्व नाम यत् ततः कृष्णभक्त्यैव न त्वयथेति तथा च नवमस्कन्धे
 श्रीमदम्बरीषोपाख्याने दर्शयति प्रति "अहं भक्तपराधीनो ह्यस्वतन्त्र

devotees are as dear to Me as My Heart, and I am as dear to them as their heart They do not know any thing except Me, i e., I am their all in all, and I too care not a whit for others except My devotees In these sentences, He has referred to the good of His Bhaktas only Because Bhakti alone is the best means to lead them to His Lotus Feet The paths of fruitive actions, knowledge, and renunciation, etc are treated as a part of secondary importance to *Bhakti*, before it actually dawns Hence, the best fruits of devotion which is the highest means to reach His Lotus Feet, are His Lotus Feet only ”²⁹⁰ “The highest fruit of Bhakti is Krishna Prem, the true sign of which is want of satisfaction or insatiability, so self-contentedness of the Atmaramas (those who seek satisfaction in their self) goes counter to the attainment of *Krishna Prem* Hence, this self-satisfaction is the most despised one even amongst extraneous or secondary fruits, and must be greatly avoided in the opinion of the ardent devotees ”²⁹¹

इव द्विज ।” इत्यादिकमारम्भे उपसहारे च । साधवो हृदय मह्य साधूना हृदय त्वहमित्यादि वदता श्रीभगवता स्वभक्तानामेव साधु-त्वमभिप्रेतमिति दिक् । हि यत सा भक्तिस्तच्चरणारविन्दप्राप्तौ परम साधनञ्च । कमज्ञानवैराग्यादीना भक्त्यारम्भे तदगत्वेन गौणतापेक्षया तस्या परमत्वमूह्यम् । यद्वा परममिति स्वरूपमात्रनिर्देश । अतस्तया परमसाधनरूपया भक्त्या साध्य तस्य श्रीकृष्णस्य अघ्यूञ्जयुगल चरणारविन्दद्वयमेव परम फलम् । अत्रापि परममिति ब्रह्मापेक्षया स्वरूपमात्र-निर्देशेनैव वा ॥

291 भक्ते फल पर प्रेम तृप्त्यभावस्वभावकम् ।

अवान्तरफलेष्वेतदतिहेय सता मतम् ॥ बृ भा २।२।२१०

पर केवल श्रेष्ठ वा भक्ते फल प्रेमैव । तस्य लक्षणमाहुः । तप्ते परिपूर्णताया अभाव एव स्वभावो यस्य तत् । अत आत्मारामतया तत्प्युत्पत्ते प्रेमसम्पत्तौ विरोधि एव स्यादिति सिद्धम् । अतो अवान्तर-फलेषु मध्ये एतदात्मारामत्व अतिहेय परमपरिहरणीयमिति सता भक्ति-रसिकाना मतम् ॥

“May Sri Krishna—the Para Brahman, Whose Form is eternal, Who is ever present with Divine Faculties, like Affluence, Omnipresence, Omnipotence, and Omniscience, Who ever exults in His evernew Beauty, Splendour, Luscious Sweetness, Attributes, Pastimes, etc., because of His everlasting Excellences, Who is ever-marked with the insignia of Sri on His Chest, Who is ever served by His servants and devotees (as is signified by His statement, “O son of Kunti! Know for certain that in the case of My ardent devotees, everything results in their ultimate good,” which shows that by His lasting Grace, the devotees should not at any time entertain the least doubt of ruin, by this the perpetuity of His Parshadas and other devotees is also assured), Who is eternally served by Bhakti, (this ever fulfilment of His devotion, refutes the notion that devotional practices, like Sravana, Kirtan, etc., are the functions of the human sense organs, and proves that their manifestation in them is solely through His Eternal Fund

292 नित्यैश्वर्यो नित्यनानाविशेषो नित्यश्रीको नित्यभृत्यप्रसंग ।
नित्योपास्तिनित्यलोकोऽवतु त्वा नित्याद्वैतब्रह्मरूपोऽपि कृष्ण ॥
ब भा २।२।२२१

नित्य सदैव । अद्वैत यद् ब्रह्म तदेव रूप श्रीमूर्तियस्य । रूप-वत्त्वादेव घनता सिद्धा । अतः परब्रह्ममयविग्रह इत्यथ । अपि यद्यपि सदा ईदृगेव तथापि नित्यमैश्वर्य यस्य स । सदाऽप्रच्युतैश्वर्यत्वात् । तथा नित्यो नाना बहुप्रकारक सौन्दर्यकान्तिमाधुयगुणलीलादिभेदेन विशेषो यस्य स । सदाऽप्रच्युतभगवत्त्वात् । एतेन गुणलीलादीनामपि नित्य-त्वमुक्तम् । तथा नित्या श्रीमहालक्ष्मीमहिषीरूपा यस्य स । सदा लक्ष्मी-लक्षितवक्ष स्थलत्वात् । तथा नित्यो भृत्यै सह प्रकृष्ट सगो यस्य स । नित्यैश्वर्यवत्त्वात् एवमग्रेऽप्युह्यम् । एतेन श्रीवैकुण्ठपाषाणानामन्येषाञ्च साधकानां “प्रतिजानीहि कौन्तेय न मे भक्त प्रणश्यती”ति श्री-भगवद्वचनप्रामाण्येन नित्यतत् कृपानुवत्या कदाचिदपि नाशशकाराहित्येन नित्यत्व प्रतिपादितम् । नित्या उपास्तिभक्तियस्य स । एव सदा सिद्ध-त्वेन श्रवणकीतनादिभक्तेरिन्द्रियव्यापाररूपत्व निराकृतम् । केवल भगवत्

of Kindness, this point is further elucidated at a later stage, and Whose Abode too is ever present, protect you from impediments, like liberation, etc., to the attainment of devotion to His Lotus Feet”²⁹² Aiming on the highest goal, avoiding all other desires when the Holy Name is uttered, the chanter is fortunate to realise this special gift. This is the highest desired result of the chanting of the Name. Longing for all other types of attainments deprives us from this unique and incomparable attainment.

Sincere prayers aimed simply for the love of the Lord alone, effectively melt His Heart. Prayers guided by motives of getting something in exchange, either of this world or of the next including salvation itself, never touch or move His Heart. Fully equipped with the four essential qualifications (footnote 202), and with a sincere heart, longing ardently for the unflinching love of the Lord, if we proceed with the chanting of the Name, we are offered the true benefits of the course. The results thus achieved are described in the first Sloka of ‘Sri Sikshashtak’ composed by Sri Chaitanya Mahaprabhu

“Let the chanting of the Name of Sri Krishna be glorified, which in successive stages offers sevenfold blessings to the chanters. It cleans the mirror of the heart which is covered with layers of accumulated dirt gathered in ever so many births. It extinguishes thoroughly the wild conflagration of repeated cycle of births and deaths. It is like the shedding of moonlight for the blooming of the lily of eternal good. It is the very life of transcend-

**Seventold
blessings of
Nama Sankirtan**

प्रसादतत्तदिन्द्रियवत्तौ स्फूर्तिरेवाभिप्रेतेति ज्ञेयम् । एतच्चाग्रे विस्तरेण व्यक्त-
म्भावि । नित्यो लोक श्रीवैकुण्ठाख्यो यस्य स । कृष्णस्त्वामवतु मुमु-
क्षादिभक्तिविध्नेभ्यो रक्षतु ॥

ental learning It swells in the hearts of the chanters a suiging ocean of everlasting bliss It enables the devotee to experience by every utterance of the Holy Name, perfect happiness and finally, It is an all round bath of the body, mind, and soul in the suiging ocean of Transcendental Bliss"²⁹³ This process of Nama-Sankūtan is the most liberal course ever introduced by the Lord for the benefit of humanity All the rigid rules, innumerable restrictions, and never-ending hardships are totally absent in this practice The Merciful Lord has lifted all bans from this procedure In the second Sloka of 'Śiṁ Sikshashtak' this is impressively illustrated

"O Supreme Lord! You are an unfathomable Ocean of Mercy How many ways You have devised to help Your fallen children! You have manifested ever so many Names, Each identical and equipotent with You in all respects You have relaxed all the hard rules and made it a very simple one, easily accessible to the entire humanity How can a petty human being estimate the depth of Your Mercy? You have done the maximum favour to humanity But what to speak of my utter ill luck! In spite of all Your unimaginable munificence to any human being, my adamant heart remains unchanged It never shows the slightest inclination towards the chanting of Your Glorious and ever Sweet Name"²⁹⁴ 'Conditioned

293 चेतोदपणमाजन भवमहादावाग्निनिर्वापण
श्रेय करवचद्विकावितरण विद्यावधूजीवनम् ।
आनन्दाम्बुधिवधन प्रतिपद पूर्णमितास्वादन
सर्वात्मस्नपन पर विजयते श्रीकृष्णसकीर्तनम् ॥ १३ १

294 नाम्नामकारि बहुधा निजसवशक्ति-
स्तत्रार्पिता नियमित स्मरणे न काल ।
एतादृशी तव कृपा भगवन् ममापि
दुर्देवमीदृशमिहाजनि नानुराग । शि २

souls have sunk to the deplorable depths of various evil propensities. They are struggling against heavy odds, being surrounded on all sides by innumerable mundane distractions that are commonly known as '*Anarthas*'²⁹⁵ These are fourfolds—(1) weakness of the heart, (2) offences, (3) evil desires, and (4) error relating to the true knowledge of eternal truth." "Though, we at first lack in a real enthusiasm for chanting the Holy Name, yet with utmost care we must proceed with the chanting. A patient affected by bile, never relishes sugarcandy. Taking sugarcandy is a necessity to arrest the growth of the disease. Hence, the patient, though he finds it bitter in taste should imperatively take to its use. Even so, one who has not developed a genuine taste for the Holy Name, should ardently and sincerely utter It which will gradually shower Its Mercy upon him."²⁹⁶ "While at meals, or while taking rest, or while awake, go on incessantly chanting the Holy Name '*Kīshna*' meditating upon Him."²⁹⁷ The constant chanting of the Name, enables the chanter to realise the true nature of his self, with respect to the Lord.

"O Son of Nanda' I—Your humble servant, am helplessly going down every moment in this terrible ocean of worldliness. Be Merciful to regard me as

295 मायामुग्धस्य जीवस्य ज्ञेयोजनथश्चतुर्विध ।
हृद्दौर्बल्यं चापराधोऽस्तत्तृष्णा तत्त्वविभ्रम ॥ भ र २।७

296 स्यात् कृष्णनामचरितादिसिताप्यविद्या-
पित्तोपतप्तरसनस्य न रोचिका नु ।
किन्त्वादरादनुदिनं खलु सैव जुष्टा
स्वाद्वी क्रमादभवति तदगदमूलहन्त्री ॥ उ ७

297 किं शयने किं भोजने किं वा जागरणे ।
अहर्निशं चिन्तं कृष्णं बलहं वदने ॥ चै भा म २८।२८

a particle of dust of Your Lotus Feet and save me ”²⁹⁸
 Chanting the Holy Name realising one’s true self, as the eternal servant of the Lord, awakens feelings of love to Him. The internal feelings react externally as well. He experiences a thrill of ecstasy accompanied by different changes on his body, such as shedding tears, hair standing on end, choking of the voice due to emotional upheavals. The sixth Sloka of Sri Sikshashtak throws proper light in this respect. “O Lord! When will the chanting of Your Name send thrills over my body, making the hair stand on end? When will I experience uncontrollable flow of tears from my eyes and my voice get choked with feelings while uttering Your Name?”²⁹⁹ His steady progress in devotion leads him to still greater realisations. He experiences unbearable and inexpressible pangs of separation from his Beloved Lord. This stage is explained in the seventh Sloka. “The fearful experiences born of the pangs of separation from my Beloved Govinda break my heart immediately. A single moment without Him appears to me an age; my eyes pour forth tears like the downpours on a rainy day, and the whole world has lost its interest and appears dull to me.”³⁰⁰

The final and the most sublime stage of unalloyed devotion is the next experience. It has no comparison elsewhere with the achievement of any other votary of devotion. He who is fortunate to reach this state of supreme devotion stands unrivalled in his

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- 298 अयि नन्दतनूज किकर पतित मा विषमे भवाम्बुधौ ।
 कृपया तव पादपकजस्थितधूलीसदृश विचिन्तय ॥ शि ५
- 299 नयन गलदश्रधारया वदन गद्गदरुद्धया गिरा ।
 पुलकनिचित वपु कदा तव नाम ग्रहणे भविष्यति ॥ शि ६
- 300 युगायित निमेषेण चक्षुषा प्रावृषायितम् ।
 शून्यायित जगत् सर्वं गोविन्दविरहेण मे ॥ शि ७

views since he identifies all his pleasures, comforts, and conveniences fully with those of his Beloved Lord. This is the highest stage—that is reached by the devotees of loving devotion, a stage experienced in extreme rarity by an exceptionally few. The last Sloka of Sri Sikshashtak by Siman Mahaprabhu is an exposition of this unique experience. It matters very little even if He reduces me—His beloved, devoted to His Lotus Feet, to pulp by His close embrace or crushes my vitals by the pangs of poignant separation from Him. He is free to do as He pleases as He is the Self-Willed Dissolute. Yet He alone is my Sole Overlord and no one else”³⁰¹ “He may be quite ugly or the most charming, He may or may not be endowed with virtues or merits, He may hate me or be an Ocean of Kindness to me, anyway, that Sri Krishna alone is today my Sole Resort”^{301 1}

CHAPTER 14

SRI NAMA-SANKIRTAN—THE HIGHEST GOAL

IN this dialogue between Sri Vishnu Parshadas and Sri Gopakumar in ‘Sri Brihad Bhagavatamrita’* by Sri Sanatan Gosvami—one of the six Gosvamis of Vrindavan deputed by Sri Gauranga Mahaprabhu, to prepare a code for the Vaishnav way of living, all the niceties of the different aspects of the ninefold devotion (*Navavidha Bhakti*) have been very delicately elucidated, particularly the comparison between *Smarana*, *Dhyan*, and *Sankirtan*, the exertions involved in

- 301 आश्लिष्य वा पादरता पिनष्टु मामदशानाममहता करोतु वा ।
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापर ॥ शि ८
- 301 1 असुन्दर सुन्दरशेखरो वा गुणैर्विहीनो गुणिना वरो वा ।
द्वेषी मयि स्यात्करुणाम्बुधिर्वा कृष्ण स एवाद्य गतिममायम् ॥ कृ क

* Readers with an appreciative bent of mind are requested to refer to the original work obtainable from Sri Tadas Mandir Vrindavan (Mathura) U P at a nominal cost

the first two and the ease with which the last named practice viz, Sankirtan, can be accomplished. It is conclusively proved without a shadow of doubt that Sankirtan is the best form of devotion and that it includes Sravana, Kirtan, Smarana, Dhyana, and that it should best be practised with a feeling of love-sickness, caused by the separation from the Beloved

“O Umapati's beloved! O Gopanandan! We take you to be one of the devotees of the Lord, because of your practice of His best Mantra”³⁰² ‘Your Guru is that famous Mathuri Brahmin Jayanta’ by Name on the banks of the Ganges—

Who is the fullest Manifestation of SRI Krishna Himself (From the expression of SRI Sanatan Goswami it is inferred that ‘Jayanta’ is no other than SRI Krishna Chaitanya Mahaprabhu Himself) ”³⁰³ ‘Know for certain that we have specially come for your sake alone. If you desire Vaikunth then giving up everything including the practice of the Mantra lovingly practise any one of the ninefold (*Navavidha*) Bhakti, for therein lies your eternal weal”³⁰⁴

“Follow the Sastis like Srimad Bhagavata, and daily taste the accounts therein of the Lord's Pastimes, which greatly enchant the mind. No sooner you hear them with love and attachment than you will attain His (SRI Krishna's) Lotus Feet. One should hear the accounts of His Pastimes as they very much entice the

- 302 अस्मदीश्वरसन्मत्रोपासकोमापनिप्रिय ।
गोपनदन भक्तेषु भवन्त गणयेम हि ॥ वृ भा २।३।१२१
- 303 गौडे गगातटे जातो माथुरब्राह्मणोत्तम ।
जयतनामा कृष्णस्यावतारस्ते महान गुरु ॥ वृ भा २।३।१२२
- 304 सत्य प्रतीहि वयमत्र भवन्निमित्तमेवागता शणु हित निजकृत्यमेतत् ।
वैकुण्ठमिच्छसि यदि प्रविहाय सर्व सप्रेमभक्तिमनुतिष्ठ नवप्रकाराम् ॥
वृ भा २।३।१२३

mind away from the worldly activities and lead him to his real good For it is said (Bh 12 4 40 *Sansar-sindhumati*) —“If one who is afflicted by the conflagration of varied agonies, both physical and mental, is anxious to cross the ocean of the worldly life, which is most difficult to cross over, then there is no other surer boat for him than enjoying the sweetness of the accounts of the Pastimes of Sri Purushottam” (Bh 2 2 37 *Pibanti ye*) —“Tasting the Nectarine Accounts of the Lord, living in the hearts of the virtuous people, and filling their ears with them, purify their hearts, however much corrupted by worldly enjoyments, and lead them to His Lotus Feet”³⁰⁵ “Of the nine forms of devotion, if you practise any one of them, which is far superior to all such other paths, like *Jnan Marga*, *Karma Marga*, etc, you will easily attain Vaikunth Loka—the best amongst enjoyable objects, emancipation, etc Greater results ensue from greater efforts It is said in Brahma Purana, “If by the mere initiation of ‘Krishna’, one attains His Lotus Feet, how much more beneficial would the result be, if he always worships Him with unalloyed devotion” “He Who bestows liberation, is Himself Moksha, i e ,

- 305 तज्ज्ञापकञ्च भज भागवतादिशास्त्र
लीलाकथा भगवत शृणु तत्र नित्यम् ।
ता एव कणविवर प्रणयात्प्रविष्टा
सद्य पद भगवत प्रभवति दातुम् ॥ व भा २।३।१२४
- 306 तेषा नवप्रकाराणामेकेनैव सुसिध्यति ।
सर्वसाधनवर्येण वैकुण्ठ साध्यसत्तम ॥ वृ भा २।३।१२५
ननु तर्हि किं नवप्रकाराणामनुष्ठानेन तत्राहु तेषामिति त्रिभि ।
वकुण्ठो लोक सुसिध्यति सुखेन तत्प्राप्तिर्भवतीत्यथ । तत्र हेतु । सर्वेषु
ज्ञानकर्मादिषु साधनषु मध्ये वर्येण श्रेष्ठेन । अत साध्येष भुक्तिमक्त्यादिषु
सत्तम श्रेष्ठतम सुष्ठु सिध्यत्येवेत्यथ । महता साधनेन महत फलस्य
प्राप्त्युपपत्ते । तथा च ब्रह्मपुराणे । “दीक्षामात्रेण कृष्णस्य नरा मोक्ष
लभन्ति वै । किं पुनर्ये सदा भक्त्या पूजयन्त्यव्युत नरा ” । मोक्षयतीति

Krishna People who even daily remember Janardana (Krishna) craftily, attain His healthful Abode, after discarding this body"³⁰⁶

"Bhaktas, who are capable of relishing the niceties of the devotional code, and endowed with the faculty of discerning the best fruits, and the labours involved therein, from others, though known as equally great, treat Vaikunth Loka as the best and everything else as insignificant before it"³⁰⁷ "But the *Rasaynas* (experts who appreciate the excellence of the charming sweetness) instantly adopt *Navavidha Bhakti* alone, because thereby they enjoy a variety of sweetness in this ninefold devotion like *Sravaṇa Kīrtan* etc., and prefer it as a whole to any one form of it, like *Sīavana Kīrtan*, etc., which by itself is capable of achieving Vaikunth"³⁰⁸ "Out of these nine kinds, by adopting any one of them with unswerving faith, Love for the Lotus Feet of Sri Krishna manifests in him of its own accord"³⁰⁹ "Even then, he should practise devotion with a loving heart because thereby, the diseases of the heart, like evil desires which are definite impediments on the way to Vaikunth, are destroyed *When Love begins to sprout, the evil desires for the transient enjoyments of this*

**मोक्ष कृष्णस्तम् । "गाठयेनापि नरा नित्य ये स्मरन्ति जनादनम् ।
तेऽपि यान्ति तनु त्यक्त्वा विष्णुलोकमनामय"मिति ॥**

307 महत्तमतया श्रूयमाणा अपि परेऽखिला ।
फलव्राताविचारेण तुच्छा महदनादृता ॥ ब भा २।३।१२६

308 तथापि तद्रसज्ञै सा भक्तिनवविधाञ्जसा ।
सम्पाद्यते विचित्रतद्रसमाधुयलब्धये ॥ बृ भा २।३।१२७

309 तेषा कस्मिंश्चिदेकस्मिन् श्रद्धयानुष्ठिते सति ।
स्वयमाविभवेत् प्रेमा श्रीमत्कृष्णपदाब्जयो ॥ ब भा २।३।१२८

310 तथापि कार्या प्रेम्णैव परिहाराय हृदुज ।
फलान्तरेष कामस्य वैकुण्ठाप्तिविरोधिन ॥ ब भा २।३।१२९

world, or the next, totally disappear, resulting in his ultimate good, without the least tinge of selfishness in it”³¹⁰ “If that loving devotion which is full of all sweetness arising from this highest form of bliss of all kinds and which even excels Brahasukh, can be achieved here alone where then would the necessity of Vaikunth Loka arise? Truly, in Vaikunth Loka there is some other speciality not obtainable here. Wherever such selfless loving devotion is practised, certainly that place itself becomes Vaikunth, and verily the Lord is present there, because He is the Lord of Vaikunth. Yet, it is said by the Lord Himself, “**O Narada! I neither stay in Vaikunth nor in the hearts of Yogis, but wherever My devotees chant, there I am**”³¹¹ “Even then, Vaikunth is certainly desired by the devotees, because the Lord is not ever present elsewhere, in all His Glory of Beauty, Attributes, and the enchanting sweetness of His Pastimes. These can only be experienced in person in Vaikunth alone. Because, Vaikunth is not under the control of the Time Factor (*Kala*), this kind of the Lord’s Pastimes can be enjoyed to one’s heart’s content, in the company of innumerable other Bhaktas, who too *with their transcendental bodies, are engrossed in relishing the Divine sweetness of the Lord’s Name, Attributes, and the sweetness of His Pastimes that is not obtainable elsewhere*”³¹²

“Do not treat this devotion as being of this transitory world, as a subject perceptible to the human

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- 311 यद्यप्येतादशी भक्तियत्र यत्रोपपद्यते ।
तत्तत्स्थानं हि वैकुण्ठस्तत्र तत्रैव स प्रभ ॥ ब भा २।३।१३०
- 312 तथापि सवदा साक्षादन्यत्र भगवास्तथा ।
न दश्येतेति वकुण्ठोऽवश्यं भक्तैरपेक्ष्यते ॥ बृ भा २।३।१३१
सर्वप्रकारिका भक्तिस्तादशी च सदान्यत ।
न सम्पद्येत निर्विघ्ना तन्निष्ठैर्बहुभि सह ॥ ब भा २।३।१३२

sense-organs and the mind, and obtainable through human efforts *It is Transcendental in Nature Non-perishable, Ever-true, and the Embodiment of Bliss Itself, and above human ken*”³¹³ ‘But by the sheer Grace of Sri Krishna Bhakti manifests in the pure Jivatmas, composed of Existence-Knowledge-Bliss, in the form of Sravana (hearing), Kirtan (uttering) Smarana—(recollection), etc, of the Divine Name, Attributes, Pastimes, etc, primarily for the appeasement of its votaries in various ways’³¹⁴ ‘When the Jivatma is thus refined, through its power of discernment, and knows its innate and true relation and function with respect to Sri Hari, i.e. when man rises above his transient functions of this mortal frame, and realises that his real function is the service of his Maker, then alone he becomes fit to enjoy the Transcendental Varkunth Loka, and Bhakti with all its retinue, will dawn on him’³¹⁵ ‘Otherwise

313 निजेन्द्रियमन कायचेष्टारूपा न विद्धि ताम ।

नित्यसत्यधनान्दरूपा सा हि गुणातिगा ॥ ब भा २।३।१३३

314 निर्गणे सच्चिदान्दात्मनि कृष्णप्रसादत ।

स्फुरती विलसत्यात्मभक्ताना बहुधा मुदे ॥ ब भा २।३।१३४

ननु तर्हि कथं कुत्र तत्प्राप्ति स्यात्तत्राहु निगुण इति । कृष्ण-प्रसादात् गुणातीते सच्चिदान्दरूपे आत्मनि शुद्धजीवतत्त्वे स्फुरन्ती प्रकाशमाना बहुधा श्रवणकीर्तनादिरूपेण विलसति क्रीडति सच्चिदान्द-धनत्वेनैकरूपाया अपि बहुधा स्फुरणे हेतु आत्मभक्ताना स्वसेवकाना मुदे वैचित्र्येनैवानन्दविशेष सम्पद्यत इति प्रागुक्तमेवाग्रेऽपि वक्ष्यते ॥

315 विशुद्धे तु विवेकेन सत्यात्मनि हरे पदम् ।

गतेऽप्यप्राकृत भक्तिविधयो विलसति हि ॥ ब भा २।३।१३५

एव सामान्येनोक्तमप्राकृतत्वं विशेषतो हेतुभिरवयव्यतिरेकाभ्या-मुपपादयन्ति विशुद्ध इति । विवेकेन “इन्द्रियाणीन्द्रियार्थेषु वतन्त इति धारय”न्नित्येव प्रकारकविचारेण आत्मनि जीवतत्त्वे विशुद्धदेहेन्द्रियादि-सम्बन्धतो विविक्ते सति । तथा अप्राकृत प्रकृतिसम्बन्धरहित हरे पद श्रीवैकुण्ठलोक गतेऽप्यात्मनि हि यतो भक्तेर्विधय सर्वेऽपि प्रकारा विलसन्ति ॥

they, *i e*, the nine aspects of devotion, appear as the function of these transient sense-organs. When the soul realises its true nature, then alone, it can understand that, unlike the other transitory functions of the sense-organs, the adoption by man, of the various modes of devotion, is above the perception of his sense-organs, and cannot be associated with them ”³¹⁶

“If the soul is divorced from the devotional practices to God, how can it attain Vaikunth Loka? If it does so, it deserves emancipation on account of its refinement through detachment, and not Vaikunth Loka, for which the Jiva must perform its true function of devotion ”³¹⁷ “Devotional practices should not be considered to stand in the same category as the other worldly actions, on a few occasions, *Bhakti* may be said only apparently, to be of the type of *Karma* (action) of this mundane world, but when its true nature is considered, it is clearly found to be a function of the transcendental plane, in the same way as

316 अन्यथेतरकर्माणीवैतेऽपि स्युन सगता ।
कायेन्द्रियात्मचेष्टातो ज्ञानेनात्मनि शोधिते ॥ बृ भा २।३।१३६

317 अन्येभ्य इव कर्मभ्यो भगवद्भक्तिकमत ।
विविक्त सन कथ यातु वैकुण्ठ मुक्तिमहति ॥ बृ भा २।३।१३७

318 न ह्यन्यकमवदभक्तिरपि कर्मेति मन्यताम ।
बहिदृष्ट्यैव जल्प्येत भक्तदेहादिवत् क्वचित् ॥ बृ भा २।३।१३८

स्वधर्माचरणादीन्यपि कर्माणि भक्तिरपि कर्मेत्येव कमत्वेन साम्यापत्ते कमभ्य इव तस्या अपि सकाशाद्विविक्ततायुक्तैरित्यभिप्रायेण परमतमेवाश्रित्य भक्तिकमत इत्यत्र कमशब्द प्रयुक्त इदानी प्राकृतेन्द्रियादिव्यापाररूपत्वाभावेन भक्ते कमत्व वारयति नहीति द्वाभ्याम् । ननु चित्तशोधकानां सवसतकमणा मध्ये भगवद्भक्ति श्रेष्ठेति मीमासापरै सदभिरुच्यते । तदुक्तं तत्राहु बहिरिति । क्वचित् कदाचित् प्रसंगसगत्या भक्तिरपि कर्मेति जल्प्येत तच्च बहिदृष्ट्यैव न तु तत्त्वविचारेण तत्र दष्टान्त भक्तानां वैकुण्ठवासिना देहवदिति । यथा एकेनैव देहशब्देन तेषा सच्चिदानन्दविग्रहाणामन्येषाञ्च प्राकृतपाञ्चभौतिकशरीराणां देह उच्यते । ‘आदि’

the bodies of the Vaikunthavasi devotees *Bhakti* is the function of the spiritual body, though outwardly it appears as the function of this mortal frame and is transcendental in nature, as the transcendental bodies of the inhabitants of Vaikunth Loka "318 "The bodies of the devotees of the Lord, either in Vaikunth or elsewhere assume *Sacchidanandarup* by themselves, befitting the Existence-Knowledge-Bliss form of *Bhakti* or through the Grace of the Lord When devotion takes hold of this mortal body, even this body with all its limbs, sense-organs (*Jnanendriyas* and *Karmendriyas*), etc., transforms itself into a transcendental or spiritual one "319 "We, the dwellers of Vaikunth, untouched by anything of the transient world, and incessantly practising and spreading the cult of devotion, like *Sravaṇa*, *Kīrtan* etc are ourselves the proof of this "320

"For the appeasement and the continuous advance of a devotee who has newly taken to this cult, devotion to God, behaves as if it is a function of the sense-organs mainly for his advancement in it because when the aspirant feels that

**Nama Sankirtan
is Bhakti's
purest form**

शब्देन मण्यादि यथा चैकेनैव भणिशब्देन चिन्तामणि काचमणिश्च यथा चैकेनैव सत्त्वशब्देन त्रयाणां प्रकृतिगुणानामेकतमो गुणस्तथा परब्रह्म च सवसत्त्वाघनत्वेन सर्वसाधुत्वघनत्वेन च "सत्त्व न चेद्धातरिदं निज भवे"दित्यादावच्यते । तथा एकेनैव कमशब्देन स्वधर्माचरणादिक भक्ति-बहिष्टैव कर्मेत्युच्यते इति ॥

319 भक्तानां सच्चिदानन्दरूपेष्वेन्द्रियात्मसु ।

घटते स्वानुरूपेषु वैकुण्ठेऽयत्र च स्वतः ॥ बृ भा २।३।१३९

320 वयमत्र प्रमाणं स्मोऽनिशं वैकुण्ठपाषादा ।

तन्वतो बहुधा भक्तिमस्पृष्टा प्राकृतैर्गणैः ॥ ब भा २।३।१४०

321 नवीनसेवकानान्तु प्रीत्या सम्यक् प्रवृत्तये ।

निजेन्द्रियादिव्यापारतयैव प्रतिभाति सा ॥ ब भा २।३।१४१

he meditates, utters, hears God's Epithets, etc., he becomes inspired, and elated and acquires greater and sounder faith in Them. Otherwise there is a chance of his despairing that all his efforts are not sustaining in their results "³²¹ "Those great personages having implicit faith in devotion, know for certain, that it springs through the sheer Grace of the Lord, and never think that it is either a function of their sense-organs or subjective to them "³²² "If you have a vehement yearning to see Vaikunth Loka very early, then go to the famous blissful Vraja—which will most munificently, very quickly, and perfectly fulfil all your desires "³²³ "Then with your heart and soul, intent on the Lotus Feet of the Lord, practise mostly 'Nama-Sankirtan'—the purest form of devotion (unadulterated with the least tinge of Jnan or Karma) "³²⁴ "By this Nama Sankirtan a wealth of devotional love will be generated in you, by which you will easily have a full vision of Sri Krishna in Vaikunth "³²⁵

ननु इतरवार्तादिवस्त्रिजवागिन्द्रियादिवत्तिरूपमेव भगवत् कीतनादिकमपि साक्षादेतदनुभूयमानमस्ति कथमनुभवापलापं क्रियते तत्राहु नवीनेति द्वाभ्याम् । सा भक्तिर्निजेन्द्रियादिव्यापारतयैव नवीनसेवकानां भक्तौ प्रथमप्रवर्तमानानां प्रतिभाति । किमर्थं प्रीत्या सम्यक् प्रवृत्तये अहो मम कणजिह्वादीनीमानि भगवन्नामानि गणति सतीति हर्षेण तत्र तिष्ठासम्पत्तये अन्यथा स्वप्रयाससाध्यत्वाभावेन तत्र तत्रोदासीन्यापत्ते ॥

322 महद्भिभक्तिनिष्ठैश्च न स्वाधीनेति मन्यते ।
महाप्रसादरूपेय प्रभोरित्यनुभूयते ॥ बृ भा २।३।१४२

323 त्वरा चेद्विद्यते श्रीमद्वैकुण्ठालोकने तव ।
सर्वाभीष्टप्रदश्चेष्टा ता श्रीव्रजभुव व्रज ॥ बृ भा २।३।१४३

324 पर श्रीमत्पदाम्भोजसदासगत्यपेक्षया ।
नामसकीर्तनप्राया विशुद्धा भक्तिमाचर ॥ बृ भा २।३।१४४

325 तयाशु तादशी प्रेमसम्पदुत्पादयिष्यते ।
यया सुख ते भविता वैकुण्ठे कृष्णदशनम ॥ ब भा २।३।१४५

“Some think that recollection and not chanting aloud (*Smarana* and not *Kirtan*) is the most beloved and the best means to attain divine love, because *Kirtan* manifests itself quickly and without much effort on the sense-organ—tongue, devoid of the faculty of thinking or intelligence. Consequently, the results too, will be in proportion to the efforts involved”³²⁶ “Mind—the most important and fickle of all the senses, is conquered by being brought under control, only with great difficulty, and that too when it is purified. Then only the excellent form of devotion, known as ‘recollection or remembrance’, can be achieved. Hence this is the best mode of devotion, because of the great exertions involved therein”³²⁷

326 प्रेम्णोऽतरग किल साधनोत्तम मन्यत कश्चित स्मरण न कीतनम् ।
एकेन्द्रिये वाचि विचेतने सुख भक्ति स्फुरत्याशु हि कीतनात्मिका ॥
बृ भा २।३।१४६

ननु सर्वेष्वपि भक्तिप्रकारेषु स्मरणमेव मुरयतममिति तपोलोक-
वासिभिर्योगीन्द्रैरुक्तं सत्यमिति प्रम्ण इति स्मरणमेव प्रेम्णोऽतरग-
साधनोत्तम कश्चित् पिप्पलायनादिभिर्मयेत न कीतनं तत्र हेतु एकेति
साद्धेन । हि यस्मात् कीतनात्मिका कीनरूपा भक्तिरेकस्मिन्नवेन्द्रिये
वाचि वागुरूपे अतो विचेतने ज्ञानहीने कर्मेन्द्रियत्वात् । सुखमनायासेन तत्र
चाशु शीघ्रमेव स्फुरति एवमल्पायासादिसिद्धत्वेनाल्पतैव पयवस्यतीति भावः ॥

327 भक्ति प्रकृष्टा स्मरणात्मिकास्मिन् सर्वेन्द्रियाणामधिपे विलोले ।
धोरे बलिष्ठे मनसि प्रयासनीति नग भाति विशोभते या ॥
बृ भा २।३।१४७

तत्तस्मात्तस्या सकाशादिति वा । प्रकृष्टत्वे हेतु या स्मरणात्मिका
भक्तिरस्मिन् दुवशात्वेन सर्वैरेवानुभूयमाने मनसि प्रयासैवश नीते
विशोधिते एव भाति स्फुरति । कीदृशे सर्वेन्द्रियाणामधिपे अतः कीतनादि-
कमपि तद्भूतावेवातभवतीति भावः । किञ्च विलोले परमचञ्चले तत्र
च धोरे भयानके सद्य एवानशतोत्पादनात् तत्रापि बलिष्ठे परमदुव-

“We, however, think that Kirtan is far superior to recollection, which flashes only in the mind that is too fickle, but Kirtan when it manifests on the tongue—the sense organ of speech, simultaneously illumines the mind, because unless it first flashes on the mind, it will not throb either on the tongue, or as a matter of fact on other sense organs. The sound of the Kirtan, not only benefits the performer’s own ears, by entering them, but also those of others too, who have the good fortune of hearing it. This is not accomplished by ‘recollection’ Recollection too cannot be aptly done, because absolute control of the mind can be only successful, when its fickleness is removed or destroyed. This is the whole secret of it. It is also not the general rule, that the results, in any undertaking, are always in propor-

शत्वात् । अतएव भिक्षुणा गीतमेकादशस्कन्धे । “मनो वशोऽये ह्यभवन स्म देवा मनश्च नान्यस्य वश समेति । भीष्मो हि देव सहस्र सहीयान् युञ्ज्याद्वशे त स हि देवदेव” इति । तथा “दान स्वधर्मो नियमो यमश्च श्रुतञ्च कर्माणि च सद्ब्रतानि । सर्वे मनोनिग्रहलक्षणान्ता परो हि योगो मनस समाधि” इति च । एवमेतादृशस्य वशीकरणेन यद्वस्तु सिद्ध स्यात्तदेव श्रेष्ठमिति भावः ॥

328 मयामहे कीतनमेव सत्तम लोलात्मकैकस्वहृदि स्फुरतस्मते ।
वाचि स्वयुक्ते मनसि श्रुतौ तथा दीव्यत् परानप्युपकुर्वदात्म्यवत् ॥
बृ भा २।३।१४८

एव परमतमन्त्र स्वमत निर्दिशन्ति मन्यामह इति । लोलात्मके चञ्चलस्वभावे एकस्मिन्नेव अन्तरे स्मरणात् हृदि मनस्येव स्फुरन्त्या स्मृते स्मरणात् सकाशात् सत्तम श्रेष्ठतर कीतनमेव वय मन्यामहे । तत्र हेतु वाचि वागिन्द्रिये दीव्यत् परिस्फुरत् । तथा मनसि च दीव्यत् । कथं स्वयुक्ते स्वयमेव वागिन्द्रियेण सह सयुक्ते सूक्ष्मरूपेण सर्वेन्द्रिय-विषयकसहजमानससयोगवृत्ते । अन्यथा विषयाग्रहणासम्भवात् । तथा श्रुतौ श्रवणेन्द्रिये च दीव्यत् कीतनध्वने स्वत एव कणयो प्रवेशात् । तथा आत्मवत् निजसेवकमिव परान् श्रोतृनप्युपकुर्वत् । न तु स्मरणादेव सिध्यति ।

tion to the efforts put in It is already said by Sri Parasai, "One who is devoted to Sri Achyuta, does not go to hell, if He is reflected upon, he goes to heaven, if he concentrates his mind on Him even the Brahma Loka obtainable with great difficulty, appears as worse than insignificant that Immutable Sri Krishna, by staying in the hearts of pure souls, gives Himself up to them (see footnote 306) What wonder is there if all the sins of the person, who utters the Name of Sri Achyuta (Sri Krishna) are completely destroyed? That a sinner like Ajamil by taking the Name 'Narayana' attained emancipation, is no wonder at all Thus by this exposition, the superiority of Kirtan over remembrance is described by the argument 'a fortiori', i e, how much more superior would the Kirtan be over remembrance? Besides, what is obtained by meditation in Krita Yuga, by the performance of sacrifices in Treta Yuga, and worship in Dvapara Yuga, is all attained by Sri Hari Kirtan, indicating thereby that all the benefits accruing from the practice of the first three Yuga Dharmas, are included in Sri Hari Kirtan and can be easily accomplished too And what is declared, does come true "328

अथ च मनसश्चञ्चलस्वभावापनयनेन वशीकरणानुपपत्ते स्मरणमपि न सम्यक् सिध्यतीति गूढोऽभिप्रायः । प्रयासाप्रयाससाध्यत्वेनाधिक्ययनते च वस्तु-स्वभावविचारतो नापेक्ष्यते एवेति दिक् । एवमेव पराशरेणोक्ते "यस्मिन्मनसस्तमतिन याति नरक स्वर्गोऽपि यच्चिन्तने । विघ्नो यत्र निवेशितात्ममनसो ब्राह्मणोऽपि लोकोऽल्पकः । मुक्तिं चेतसि यः स्थितोऽमलधिया पुसा ददात्यव्ययः । किं चित्रं यदधः प्रयाति विलयं तत्राच्युते कीर्तिते" इत्यत्र अधः अजामिलादितुल्य पापात्मा विलयं मुक्तिं प्राप्नोतीति किं चित्रमित्येव व्याख्यया कैमुतिकन्यायेनोक्त स्मरणादधिक कीर्तनस्य महिमा सगच्छेत । किञ्च ध्यायन् कृते यजनं यज्ञैस्त्रेताया द्वापरेऽच्यन् यदाप्नोति तदाप्नोति कलौ सकीर्त्य केशवमित्यादिवचनैर्ध्यानयागपूजाफलं सर्वं कीर्तनफलेऽन्तर्भवतीति यदभिहितं तच्च घटेत ॥

“Illustrating and accepting the opinion of meditationists of the Lord who take *Kirtan* as the result of recollection only, their arguments are refuted by the skill of discernment in these two Slokas thus — The external organs, like the eyes, ears, etc., and the internal ones, like the mind, etc., *i e*, all the sense organs and senses, are moved to action by the tongue, because it is in their very nature to get excited by the action of the tongue, *i e*, by its speech. By observing silence or **chanting the Name of the Lord aloud, the tongue can be brought under control**, then alone the mind becomes steady and can be employed in ‘*Smṛiti*’. In that case, *Smṛiti* arises from *Kirtan*. So it is proved that *Smṛiti* is the result of *Kirtan*. Hence, the statement made above and emphasised in Sastras (see footnote 328) that the fruit of meditation is included in Sankirtan in Kali Yuga, should be taken as due to the requirements of the age. **If it is said, that the most atrocious sin of Kali Yuga is destroyed by the great prowess of Kirtan alone, and by nothing else, like meditation, etc., then it must be admitted on all grounds, the superiority of Kirtan over Dhyan (medi-**

329 बाह्यान्तराशेषहृषीकचालक वागिन्द्रिय स्याद्यदि सयत सदा ।
चित्त स्थिरसद्भगवत्स्मृतौ तदा सम्यक् प्रवर्तेत तत स्मृति फलम् ॥

बृ भा २।३।१४९

एव प्रभोध्यनिरतैमन चेदबुद्धचेदृश तत्र विवेचनीयम् ।
ध्यान परिस्फूर्तिविशेषनिष्ठासम्बन्धमात्र मनसा स्मृतिर्हि ॥

बृ भा २।३।१५०

ये केचिदभगवदव्यानरसिका कीर्तनस्यापि फल ध्यानमेव मन्यन्ते
तेषां मतमेवानूद्य विवेकचातुर्येणागीकृत्य परिहरन्ति बाह्येति द्वाभ्याम् ।
बाह्यानि श्रवणादीनि आन्तराणि च मनआदीनि अशेषाणि हृषीकाणि
इन्द्रियाणि चालयति क्षोभयतीति तथा तदवाचा सर्वेन्द्रियक्षोभकस्वभावात् ।
मौनेन भगवत्कीर्तनेन वा सदा यदि सयत स्यात्तदा चित्त स्थिर सत
सदा भगवत् स्मृतौ प्रवर्तेत ततस्तस्मात् कीर्तनेन स्मृते साध्यत्वात्
स्मृतिरेव कीर्तनस्य फल स्यात् ततश्च यदध्यानफल कलौ सकीर्तनेऽतभव-

tation) So the potency of Nama-Sankirtan, over meditation in destroying even the vilest sins of Kali Yuga is not at all denied, the expedient that the sins of Kali Yuga, will not be destroyed by meditation alone, is not also there, by which it could be the practice or commandment (Vidhi) of Kali Yuga. If the meditationists of the Lord, persist in their opinion, that only through recourse to remembrance of the Lord, howsoever accomplished, the destruction, etc., of all the sins, always succeeds, and that hundreds of statements, throwing light on this view, are to be found, and hence meditation alone is the best, then their view needs further elucidation. *Dhyan (meditation) is the Lord's manifestation, in toto from top to bottom, culminating in the maturing experience of the Lord's Personal Attributes, like Beauty, Sweetness, etc., by the mind, as if in person before Him, whereas, Smriti (remembrance) is the mental recollection of the aspirant's relation to the Lord as His servant, as in a flash*"³²⁹ "We think that meditation will be superior to Sankirtan only when it includes in its aspect, the functions of other sense-

तीत्युक्त तच्च कालापेक्षयवेति मन्तव्य यदि च तत्र वक्तव्यमिद अनय-
साधारण कलिदोषो महाप्रभावकीर्तनेनैव निराकृत स्यान्न चान्येन ध्याना-
दिना केनापीत्यव ध्यानान कीर्तनमहिमा वक्तव्य इति। तथापि कलि-
महापातकादिदोषनिरसन नाम सकीर्तनस्य किन्नाममहत्त्वमस्तु येन ध्याना-
न्महिमान तल्लभताम्। किञ्च ध्यानमात्रेण कलिदोषा न नश्यन्ति इति
युक्तिरपि नास्ति यया कलौ तस्या विधि स्यात्। अथ च यथाकथ-
ञ्चिदभगवत्स्मरणमात्रेणाशेषपापक्षयादिक सदा सिध्यतीति वचनशत प्रमाण
विद्योतते तस्मादध्यानमेव श्रेष्ठमित्येव प्रभोर्भगवतो ध्यानरतरनुरक्तमत चेन
तत्र तस्मिन्मते बुद्ध्या ईदृश विवेचनीय कीदृश तदित्याहु हि यत प्रभो
परित सवतोभावेन स्फूर्तिविशेष आकेगपादान्ततत्तन्लावण्यमाधुर्यादि-
परिस्फुरणपूर्विका चित्ते या साक्षादिवाभिव्यक्तिस्तस्या निष्ठा परिपाको ध्यान
स्मतिश्च मनसा सम्बन्धमात्र ईश्वरोऽस्तीति भगवनो दासोऽस्मीत्यादि
प्रकारेण भगवत सम्पकमात्रम् ॥

organs, *viz* , those of utterance, touch, seeing, hearing, etc , by the power of meditation alone ”³³⁰

The wise are of the opinion, that he who can appreciate the excellences of any one of the ninefold devotion, should accept it with earnestness, according to his liking, in which he takes pleasure to practise, that mode alone will be the most important one to him. He must practise it with his heart and soul, as that will quickly achieve for him his desired object ”³³¹ **“But we think that Sankirtan enhances the beauty of meditation, and meditation increases the bliss and beauty of Sankirtan and that they mutually aid each other’s enhancement (Poshak), like fire and fuel (oil) and that both are of equal merits ”**³³² “Meditation, like Sankirtan, brings happiness, because those who, bent on obtaining any object which they like most, call to their mind, that object and experience it in their mind to their heart’s content, get mental peace (satisfaction), like people suffering from fever, by mentally drinking nectar-like cold water,

330 चेद्ध्यानवेगात् खलु चित्तवृत्तावन्तभवन्तीन्द्रियवृत्तयस्ता ।
सकीतनस्पशनदशनाद्या ध्यान तदा कीतनतोस्तु वयम् ॥
बृ भा २।३।१५१

331 प्रीतियतो यस्य सुखञ्च येन सम्यग्भवेत्तद्व्रसिकस्य तस्य ।
तत्साधनं श्रेष्ठतमं सुसेव्यं सद्भिमतं प्रत्युत साध्यरूपम् ॥
बृ भा २।३।१५२

332 सकीतनाद्ध्यानसुखं विवधते ध्यानाच्च सकीतनमाधुरीसुखम् ।
अन्योन्यसवधकतानुभूयतेऽस्माभिस्तयोस्तद्द्वयमेकमेव तत् ॥
बृ भा २।३।१५३

333 ध्यानञ्च सकीतनवत् सुखप्रदं यद्वस्तुनोऽभीष्टतरस्य कस्यचित् ।
चित्तेऽनुभूत्यापि यथेच्छमुद्भवेच्छातिस्तदेकापि विषयवत्चेतसाम् ॥
ब भा २।३।१५४

यथा ज्वररुजातानां शीतलामतपायसः ।

मनःपानादपि तृट्येत्तृड्वैकुल्यं सुखं भवेत् ॥ बृ भा २।३।१५५

lessen their trouble, arising from thirst and enjoy relief”³³³ By conveying one’s troubles to an intimate friend, he does experience relief from the load of worries weighing heavily on his mind. Similarly by uttering aloud the Name of his heart’s coveted object, he feels peace of mind, provided he can clothe his innermost feelings with suitable words. But sometimes he cannot give expression to all his mental feelings, or even if he can, he will feel ashamed even to utter them as he likes, even in solitude, because he wants to maintain the utmost secrecy”³³⁴

“Indeed, *meditation succeeds only when practised by oneself and that too in a lonely place and not otherwise*. So there are so many impediments to its perfect practice and

Nama Sankītan
—vs—
Dhyan

completion. But Sankīrtan can be performed alone in solitude or in public in the company of even mul-

titudes. Hence, what constitute impediments to meditation, are no impediments to Sankīrtan at all, on the contrary, they contribute towards its success. Performance of Sankīrtan involves no obstacles”³³⁵

“Amongst the different forms of Sri Krishna’s Kīrtan, such as uttering His Names, speaking about His

334 तत्तत्सकीतनेनापि तथा स्याद्यदि शक्यते ।
सतामय विविक्तेऽपि लज्जा स्यात्स्वैरकीतने ॥ बृ भा २।३।१५६

335 एकाकित्वेन तु ध्यान विविक्ते खलु सिद्ध्यति ।
सकीतन विविक्तेऽपि बहूना सगतोऽपि च ॥ बृ भा २।३।१५७

336 कृष्णस्य नानाविधकीतनेषु तन्नामसकीतनमेव मुख्यम् ।
तत्प्रेमसम्पज्जनने स्वयं द्राक् शक्त ततः श्रेष्ठतमं मतं ततः ॥

बृ भा २।३।१५८

तत्र च श्रीभगवन्नामसकीतनमेव सेव्यमित्याशयेनाहुः कृष्णस्येति ।
नानाविधेषु वेदपुराणादिपाठकथागीतस्तुत्यादिभेदेन बहुप्रकारकेषु कीर्तनेषु

Beauty, Attributes, Pastimes, etc., His Nama Sankirtan alone is the most important one, because It awakens of Its own accord, in Its performer a wealth of Divine Love (Krishna Prem) Hence, it is our confirmed opinion and the opinion of wise men that His Nama-Sankirtan is far superior to meditation ”³³⁶ “Who, indeed, will be able to describe the incomparable blessedness of the person, who longingly, lovingly, and with a relish, ever tastes, with his tongue, of the nectarine sweetness of the Divine Sri Krishna-Nama—near and dear to his own heart”³³⁷

**Nama Sankirtan
floods all senses
with Madhurya**

“Even if the greatness of all the Divine Names be equally balanced, still one can easily and in no time accomplish his heart’s much coveted object, by resorting to the Name (Sri Krishna’s Epithet), which he likes best like the philosopher’s stone (*Chintamani*) yielding to its possessor all his desires ”³³⁸ “People having different tastes, develop a

मध्ये तस्य कृष्णस्य नामसकीर्तनमेव मुख्यं कुत द्राक् अविलम्बेनैव तस्मिन् कृष्णे प्रेमसम्पदो जनने आविर्भावने स्वयमन्यनैरपेक्षेणैव शक्तं समर्थं ततस्तस्माद्धेतोर्धर्मानादिति वा । तत् श्रीकृष्णनामसकीर्तनमेव श्रेष्ठतमं मतं सद्भिरस्माभिर्वा ॥

837 श्रीकृष्णनामामतमात्महृद्यं प्रेम्णा समास्वादनभगिपूवम् ।
यत् सेव्यते जिह्विकयाऽविरामं तस्याऽनुलं जल्पतु च को महत्त्वम् ॥

बृ भा २।३।१५९

एव सामान्येनोक्त्वा विशेषेणाहुः श्रीकृष्णेति आत्महृद्यं स्वप्रियं समास्वादनं रसग्रहणं तस्य भगिबचित्री मुद्रा वा तत्तत्पूवकं जिह्विकया रसनया यदविरामं सेव्यते तस्य तादृशसकीर्तनस्येत्यर्थः । अनुलं निरुपमं महत्त्वं को जल्पतु अपि तु न कोऽपि वक्तुं शक्नोतीत्यर्थः ॥

838 सर्वेषां भगवन्नाम्ना समानो महिमापि चेत् ।

तथापि स्वप्रियेनाशु स्वाथसिद्धिं सुखं भवेत् ॥ बृ भा २।३।१६०

fondness for all the Names In course of time, they will certainly hold all the Lord's Names dear to them" ³³⁹ "When once the Nectarean Name becomes manifest in any one of the sense-organs, It inundates all the other sense-organs too, with Its Luscious Sweetness (Madhurya Rasas), i.e., It allures other sense-organs too, and impels them in Its Divine Service" ³⁴⁰ "Its important manifestation on the sense-organ of speech, i.e., tongue, causes ecstasy not only to the utterer, but to others (hearers) also, because the Word bursts into Its all-alluring sound Form Hence, Nama-Sankirtan is far superior to meditation on Him" ³⁴¹

Sri Krishna-Nama-Sankirtan is the most potent, important, and the highest means of attaining Krish-

नन भगवन्नाम्ना महिमनि तारतम्य न केनापि मन्येत सर्वेषामपि प्रत्येकमपरिच्छिन्नमाहात्म्योक्ते । सत्य तथापि मनोरत्या शीघ्रमनायासेनाथसाधकत्वात् । कल्प्येतेत्याहु सर्वेषामिति अपि चेद्वद्यपि समानस्तुल्य एव महिमा एकेनैव चिन्तामणिनाऽशेषार्थासिद्धे बहुभिस्तैरलमितिवदेकस्य भगवन्नाम्न सहस्रतुल्यतोक्त्याऽनततापयवसानात् । तथापि स्वस्य सेवकस्य प्रियेण मनोरमेण भगवन्नाम्ना अतएव रामनामप्रियैरुक्त "सहस्रनामभिस्तुल्य रामनाम वरानन" इत्यादि ॥

339 विचित्ररुचिलोकाना क्रमात्सर्वेषु नामसु ।
प्रियता सम्भवात्तानि सर्वाणि स्यु प्रियाणि हि ॥ बृ भा २।३।१६१

340 एकस्मिन्निन्द्रिये प्रादुर्भूत नामामत रसै ।
आप्लावयति सर्वाणीन्द्रियाणि मधुरैर्निज ॥ बृ भा २।३।१६२

341 मुख्यो वागिन्द्रिये तस्योदय स्वपरहृषद ।
ततप्रभोर्ध्यानतोऽपि स्यान्नामसकीर्तन वरम् ॥ बृ भा २।३।१६३

तथापि तस्य सकीर्तनमेव श्रद्धया कायमित्याहु मुख्य इत्याहु । तस्य नाम्न उदयस्फूर्तिर्वागिन्द्रिय एव मुख्य वणमयत्वात् एवमेव स्वेषा स्वसेवकाना परेषाञ्च श्रोतृणा हर्षं ददातीति तथा स । तत्तस्मादुक्त-
यायात् प्रभोर्ध्यानतोऽपि नामसकीर्तन वर श्रष्ठम् ॥

Krishna
Sankirtan
yields
Krishna Prem

na Prem like a Mantra, imbued with the power of attraction, attracting its desired object, obtainable with great difficulty, even from a great distance Thus other statements supporting this, should be seen "Hearing the auspicious Accounts and Deeds of Sri Krishna and His Descents, an aspirant, unabashed, should move about in this world, alone, singing His Songs, and Names suggestive of His Pastimes" *When Krishna Prem manifests in him, his condition invariably becomes thus—"That ardent devotee, who thus moves about unabashed, singing aloud His Songs and Names dear to him, gaining intense attachment therein, with his heart melted with Krishna Prem, and being oblivious of the society, laughs loudly, a moment later weeps, then shouts, and dances like one possessed with rapturous joy"* In this Sloka too the word '*Svapriyanamakirtya*' occurs to emphasize its importance"³⁴²

"Adepts in relishing the beauties and sweetness of Nama-Sankirtan, treat it not only as the best Means of primary importance, but also as the best End in Itself, because when its votary is whole-heartedly engrossed in it, it always, unfailingly

Nama Sankirtan
—Both a Means
and an End in
Itself

342 नामसकीतन प्रोक्त कृष्णस्य प्रेमसम्पदि ।

बलिष्ठ साधन श्रेष्ठ परमाकषकमन्त्रवत् ॥ ब भा २।३।१६४

सर्वोत्कषचरमकाष्ठाप्राप्त बलविशेष सकीतनादेव सिध्यतीत्युक्तमेव तच्छ्रैष्टे हेतु पुनरतिहर्षेणाभिव्यञ्जयति नामेति । परमाकषको मन्त्रो यथा दुलभतरमर्थ दूरादाकृष्य घटयति तथेति । एवमेष उक्तपोषो द्रष्टव्य । अत एव "शृण्वन् सुभद्राणि रथागपाणेजमानि कर्माणि च यानि लोके । गीतानि नामानि तदथकानि गायन् विलज्जो विचरेदसग" इत्युक्त्वापि प्रेमसम्पदाविभविऽन्तरगतत्वेन । "एवमत्र स्वप्रियनामकीर्त्या जातानुरागो द्रुतचित्त उच्चै । हसत्यथो रोदिति रौति गायती"त्यत्र पुन स्वप्रियनामकीर्त्या इत्युक्तमिति दिक् ॥

and necessarily results in Krishna Prem Verily even if this *Prem* is taken as the only fruit of all devotion-al codes of religious performances, when one practises Nama-Sankirtan, since this *Prem* arises as its neces-sary and invariable corollary, Nama-Sankirtan is taken as the best and highest accomplishment in it-self”³⁴³ “It is indeed, proclaimed by those who ap-preciate the excellences of Krishna Prem, that the performance of Krishna Sankirtan, dear to one’s heart, is in itself the best distinctive mark of the mundating influx of Krishna Prem, and incessant loud manifesta-tion of Sri Krishna Sankirtan is solely due to the intense and uncontrollable Krishna Prem, showing thereby that they, both, are interdependent on each other for their exuberance and luxuriant growth”³⁴⁴

343 तदेव मन्यते भक्ते फल तद्रसिकैर्जनैः ।

भगवत्प्रेमसम्पत्तौ सदैवाव्याभिचारतः ॥ बृ भा २।३।१६५

अहो ! किं वक्तव्यं श्रेष्ठं साधनमिति साध्यमपि तदेव कैश्चिन्मन्यत इत्याहुः तदेवेति । नामसकीर्तनमेव । तत्र रसिकैर्नामसकीर्तनलम्पटैः । ननु सर्वेषामपि साधनभक्तिप्रकाराणां प्रेमवत्फलमित्यभिप्रेतं सत्यं नामसकीर्तने सति प्रेम्णोऽवश्यम्भावित्वादुपचारेण तदेव फलमन्यत इत्याहुः भगवदिति भगवति प्रेम्णं सम्पत्तौ सम्पन्नतायां सदैव नामसकीर्तनस्याव्याभिचारतः आवश्यकहेतुत्वादित्यथ ॥

344 सल्लक्षणं प्रेमभरस्य कृष्णे कैश्चिद्रसज्ञैस्तु कथ्यते तत् ।

प्रेम्णो भरेणैव निजेष्वेष्टनामसकीर्तनं हि स्फुरति स्फुटार्थाः ॥

ब भा २।३।१६६

एके तु नामसकीर्तनमेव प्रेम्णं स्वरूपमन्यन्त इत्याहुः सदिति । ततः नामसकीर्तनमेव कृष्णे प्रेमभरस्य सदुत्कृष्टलक्षणं कथ्यते उच्यते हि यत् स्फुटया अभिव्यक्त्या आर्था यन्निजेष्वेष्टस्य नामसकीर्तनं तत् प्रेम्णो भरेणैव स्फुरति आविभवति । एव नामसकीर्तनप्रेम्णोऽन्योन्यकारणता सिद्धा ततोऽभेदोऽपि सिद्ध इति दिक् ॥

'Nama-Sankirtan should be performed with a deep feeling of intense anguish caused by separation, like the Chatak bird crying aloud in distress, in torrential rains, because of its separation from the clouds, or like the love-sick Chakravak bird shrieking, being separated from its beloved during night-time **Nama Sankirtan ought to be performed with an intense feeling of love-sickness arising from separation from the Eternal Beloved—Sri Krishna—the Embodiment of Divine Love** The experiences of the realised souls should be the guiding stars to the aspirant in achieving his goal''³⁴⁵

"If you think that many obstacles, like public censure, inability, bodily weakness, etc., may arise in the loud performances of Nama-Sankirtan, and that meditation can be easily accomplished unobserved by any one, and hence quite free

Nama Sankirtan
—An emblem of
Lord's Mercy

345 नाम्ना तु सकीर्तनमार्तिभारान्मेघविना प्रावर्षि चातकानाम् ।
रात्रौ वियोगात् कुररीरथागीवगस्य चाक्रोशनवत् प्रतीहि ॥

व भा २। १६७

किंतु प्रेमविशेषेणैव नामसकीर्तनं स्यादिति दृष्टान्तेनोपपादयति नाम्नामिति । आर्नेर्भारादगौरवाद्वतोरेव नाम्ना सकीर्तनं भवतीति प्रतीहि । किमिव प्रावर्षि वर्षासु मेघविना चातकानामाक्रोशन आनन्दस्वरेण प्रिय-प्रियत्याह्वानमिव तथा रात्रौ स्वपतिविरहात् कुररीवगस्य चक्रवाकी-वगस्य चाक्रोशनवत् । एव विरहजप्रमणव प्रायो नामसकीर्तनं स्यादित्यक्त विरहद्वाराभिभवत् प्रमणश्च परमवशिष्टश्च पूर्वोपायानान्ते प्रायेणोक्तमेवाग्रेऽपि वक्ष्यते । एव परमात्म्या त्रिचित्रमधुरगाथाप्रबन्धन भगवन्नामसकीर्तनं कायमिति तात्पर्यं "सिद्धस्य लक्षणं यत् स्यात् साधनं साधकस्य त'दिति न्यायात् ॥

346 विचित्रलीलारससागरस्य प्रभोर्विचित्र्यात् स्फुरितात् प्रसादात् ।
विचित्रसकीर्तनमाधुरी सा न तु स्वयत्नादिति साधु सिध्येत ॥

बृ भा २।३।१६८

from hindrances, we boldly assure you that the variegated sweetness of Nama Sankirtan is caused by the boundless and inexplicable Grace of the Lord, Who is an unfathomable Ocean of lovely Līlas, beyond human comprehension and the whole success of Nama-Sankirtan is due to His Mercy alone and can never be attributed to the aspirant's exertions, for there cannot be any impediment in the way of the free flow of God's Mercy. It should be understood that what holds good in the case of Nama-Sankirtan is also applicable to other forms of *Bhakti* "346

"How is it then that those who have taken solely to Nama-Sankirtan, endowed with such great powers, are usually seen to suffer grief? The answer is this — The accumulated sins of the aspirant, who has taken resort to Nama Sankirtan, are destroyed by Sankirtan only, sorrow being the result of sin. But the meritorious deeds remain to his credit—because of their effect being always auspicious, but such deeds are

ननु तथा स्फटकीने विनाशकालोकपुजादिदोषशक्तिरपि शरीर-
दौबल्यादिना कदाचित् सम्भवति न तु केनाप्यलक्षमाणज्ञायासेनान्त-
श्चितने तत्राहु विचित्रति। सा उक्तप्रकारा विचित्रा विविधा भग-
वन्नामसकीतनस्य माधुरी प्रभोभगवतो विचित्र्यात् प्रसादाद्धतो स्फुरिता
आविर्भता। न तु स्वयत्नात् निजपौरुषेण। विचित्रत्वे हेतु। विचित्राणा
लीलारसाना सागरस्य इत्यतो हतो साधु सम्यक् सिध्यत। भगवत
प्रसादप्राप्तेऽर्थे विघ्नदोषाद्यसम्भवात्। एतच्च नवम्बपि भक्तिप्रकारेषु सम-
वेतमित्यह्यमेवेत्यह्यम् ॥

347 इच्छावशान् पापमुपासकाना क्षीयेन् भोगोन्मुखमप्यमुष्मात्।

प्रारब्धमात्रं भवतीतिरेषा कर्माविष्टा तदवश्यभोग्यम् ॥

बृ भा २।३।१६९

ननु ईदृशमहाप्रभावक नामसकीतनं कुवतामपि कथं दुःखादिकं
दृश्यते तत्राहु इच्छति। उपासकानां सदा भगवन्नामसेवापराणां भोगो

subject to his sweet will and pleasure He who is engrossed in relishing the Transcendental Sweetness of Srīman Nama is unaffected by the elevating effect of the latter, as the sole purpose of his life, is ever to taste the incessant flow of Nectarine Bliss oozing out from Nama Sankīrtan "Know for certain that the cycle of acts, *i e*, undergoing the consequences of acts of previous lives, which is not inviolable even to gods and demons, is already transgressed by the mortals greatly devoted to Me" Excepting these, others have to bear the consequences of their acts in past lives, because for them, these are not destroyed unless endured by them Hence, let them at sometime and somehow take to Nama Sankīrtan, because they will then be free from the consequences of their acts in this life" ³⁴⁷

"But those magnanimous servants of Srī Hari-Nama, under the semblance of undergoing the reactions of their own evil actions, like the unusual attachment of Bharata, etc, to the young of a deer, for which he had to be reborn as a deer, show us the grief caus-

Lives of Devotees
guide our
conduct

न्मुख प्रारब्धभोगमपि पाप अमुष्मान्नामसकीतनादेव क्षीयते दुःखफलत्वात्
अतः शुभफलत्वात् पुण्यं तिष्ठेदेवेत्यथ । कुत इच्छावशात् तेषामेवै-
च्छाधीनत्वात् उपासकानामिच्छयैव कर्म तिष्ठेन्नश्येदपीत्यथ । यथोक्त
हरिभक्तिसुधोदये । "कमचक्रन्तु यत् प्रोक्तमविलम्ब्य सुरासुर । मद्-
भक्तिप्रबलैर्मर्त्यैर्विद्धि लघितमेव तदि"ति । इतरेषां उपासकव्यतिरिक्तानां
कदाचित् कथमपि नाम सकीतयतामित्यथ । प्रारब्धमात्रं न तु कूटादिकम्
अवशिष्टं भवति यतस्तत् प्रारब्धमावश्यभोग्यं भोगेनैव तस्य क्षयात् ॥

348 महाशया ये हरिनामसेवका सुगोप्यतद्भक्तिमहानिधे स्वयम् ।
प्रकाशभीत्या व्यवहारभगिभिः स्वदोषदुःखान्यनुदशयन्ति ते ॥

बृ भा २।३।१७०

ननूपासकानामपि भरतादीनां भोगोन्मुखकर्मक्षयो दृश्यते तत्राहुः

ed by their own faults, in their anxiety to conceal the Love of the highest form of wish yielding devotion which is to be cherished and protected from the public”³⁴⁸ “Through Nama Sankirtan alone, all become rid of their griefs and faults, and become devotees of Śrī Hari Yet a few devotees, overcome by kindness like their Lord, teach the people about virtuous conduct, such as the avoidance of evil company etc., because continued advance in devotion cannot be achieved, unless one avoids evil company, thoughts and the commission of evil deeds and practises virtuous conduct in thought words and deeds³⁴⁹ “The evil consequences of evil actions has been taught to

महेति । ये महाशया परमगम्भीरभावास्ते व्यवहाराणा हरिणवालपोषणा-
दिरूपाणा चेष्टिताना भगिभिर्वैचित्रीभि कृत्वा स्वस्य दोषान् दुष्ट
सगादीन् दुखानि च कुयोनिप्राप्त्यादीनि स्वयमेवानुदशयन्ति अनुकुर्वन्ति
यद्वा लोकेषु दशयन्ति । किमर्थं सुगोप्या तस्य हरेभक्तिरेव महानिधि
सर्वाथसाधकत्वात् तस्य प्रकाशाद्या भीतिस्तया हेतुना परमरहस्यरूपा
भगवदभक्तिमाच्छादयितुमित्यथ ॥

349 तन्नामसक्तीतनमात्रतोऽखिला भक्ता हरे स्युहृतदुखदूषणा ।
केचित् तथापि प्रभुवत् कृपाकुला लोकान् सदाचारमिमप्रशासति ॥

बृ भा २।३।१७१

ननु सवलोकनिस्तारणार्थं तत्प्रकाशनमेवोचितं तत्राहु तन्नामेति ।
अखिला सर्वेऽपि जना हरेभक्ता सन्त हतानि दुखानि दूषणानि च
येषा तादशा यद्यपि स्यु तथापि केचित् कृपाकुला प्रभुवत् भगवानिव
इमं वक्ष्यमाणं दुःसगदोषपरिहारादिरूपं सदाचारं लोकान् प्रशासति
शिक्षयति सदाचारं विना पापेन चित्ते मलिनं सति भक्तौ प्रवृत्तिरपि
न स्यादिति भावः ॥

350 दुःसगदोषं भरतादयो यथा दुष्टतदोषञ्च युधिष्ठिरादयः ।
ब्रह्मस्वभीतिञ्च नृगादयोऽमला प्रादशयन् स्वव्यवहारतो जनान् ॥

बृ भा २।३।१७२

us by Bharata, the evil effects of the vice of gambling by devotees like Yudhishtir, etc., similarly pure souls like Nrig, Saubhari, etc., have, by their conduct, shown us the way to nearness and dearness of God 300
 'You will certainly overcome the greatest and even the worst of obstacles by recollecting the glory of miraculous power of devotion stated above And gladly we will come to your succour everywhere' 301
 "We have observed that you have been copiously blessed by Sri Krishna's Mercy, which is firm in you, because your yearning to see Sri Krishna in person is still strong, in spite of your being told by the Tavalokvasis, like Pippalayan, to see Him with your mind's eye by meditation" 352

तदेव प्रपञ्चयति दुःसगतिः । दुष्टसंगे दोष भरतादयः स्वस्य
 व्यवहारतः हरिणपोतपोषणासक्त्या कुयोनिप्राप्तिरूपेणेति तेन कृत्वा
 जनान् प्रकषणसाक्षात्तयाऽदशयन् । आदिशब्देन सौभर्यादयः अमला ते
 च सर्वे तत्त्वतस्तत्तन्मलरहिता एव ॥

351 भक्तिप्रभावेण विचारजातैः सञ्जायमानेन सदेदशैस्त्वम् ।
 विघ्नातिविघ्नान् किल जप्यसीह सवत्र ते हन्त वयः सहाया ॥
 बृ भा २।३।१७३

ननु बहुविघ्नाकुलस्य मे ईदृशी नामसकीर्तननिष्ठा कुत स्यात्तत्राहुः
 भक्तीति । सदा अविरतमीदृशैरुक्तसदशैर्विचारजातैः सञ्जायमानेन भक्ते
 प्रभावेण प्राबल्येन विघ्नातिविघ्नान् किल निश्चितं त्वं जेष्यसि । ननु
 महता कृपया विना न किमपि स्यात्तत्राहुः । इह अस्मिन् विघ्नजये
 विचाराविभवे वा अन्यत्र सवत्रापि वयमेव तव सहाया हन्त हर्षे ॥

352 श्रीकृष्णचन्द्रस्य महानुकम्पास्माभिः स्थिरा त्वय्यवधारितास्ति ।
 लीना न साक्षाद्भगवद्दिदृक्षा त्वत्तत्तपोलोकनिवासिवाक्यैः ॥

बृ भा २।३।१७४

त्वन्तु स्वतः एव कृताथ इति वदन्तस्तपोलोके पिप्पलायनेनोक्त
 साक्षाद्दशनस्यापि चित्ते दशनस्य सम्यक्त्वमनुष्ठ परिहरन्ति श्रीकृष्णेत्य-
 ष्टभिः । त्वयि स्थिरा अचञ्चला महती अनुकम्पा अवधारितास्ति । कुत
 साक्षाद्भगवति दिदृक्षा तपोलोकनिवासिना वाक्यैरपि त्वत्तो न लीना
 नाच्छन्ना ॥

‘It is indeed true that His Form, composed of intense Existence-Knowledge-Bliss combination, and hence spiritual in nature, is perceptible as such by the sense-organs when they attain the fitness to do so. Yet His Svarup does become perceivable by the ordinary eyes, through their natural function, by reason of His unfathomable Grace. He is seen by those before Whom He manifests Himself, for which also His Mercy is essential. Because perception of the unlimited and undistinguished Form manifesting Itself at Its Own Will, by a limited inanimate, though impossible, becomes possible through His Mercy alone”³⁵³ “Even in those who perceive Him through the acquisition of appropriate know-

353 रूप सत्य खलु भगवत् सच्चिदानन्दसान्द्र
योग्यैर्ग्राह्य भवति करणैः सच्चिदानन्दरूपम् ।
मासाक्षिभ्या तदपि घटते तस्य कारुण्यशक्त्या
सद्यो लब्ध्या तदुचितगतेदशन स्वेहया वा ॥ बृ भा २।३।१७५

तत्रादौ पिप्पलायनोक्तमेवानुवदन्ति रूपमिति द्वाभ्याम् । योग्यैस्तद्ग्रहणोचितैरेव करणैरिन्द्रियैर्ग्राह्य भवतीति सत्यमेव । तदपि तथापि मासाक्षिभ्या कृत्वा तस्य दशन घटते । कथं तस्यैव कारुण्यशक्त्या या तदुचितायास्तद्दशनयोग्याया गते स्वरूपस्य ज्ञानशक्तेर्वा सद्यो लब्धिस्तया । वा शब्द पक्षान्तरे । कारुण्यशक्तिस्रकोचापरितोषात् स्वस्याक्ष्णोरेवेहया व्यापारेण । एवमपरिच्छिन्नस्य स्वप्रकाशस्य परिच्छिन्नेन जडेन ग्रहणमघटमानमपि तदीयमहाकारुण्यशक्त्या सम्भवेदेवेत्यदोषः ॥

354 तद्दशने ज्ञानदृशैव जायमानेऽपि पश्याम्यहमेषम् दृग्भ्याम् ।
मानो भवेत् कृष्णकृपाप्रभावविज्ञापको हृषविशेषवृद्धयै ॥

बृ भा २।३।१७६

एव सत्यपि दुर्वितर्कान्तकारुण्यसामर्थ्यमहिमातकणाद्भगवद् रूपस्य

ledge alone, a feeling that "I am seeing Him with my own eyes (composed of flesh and blood) is born", demonstrative of the Exalted Glory of Sri Krishna's Kindness, which in turn aids in the exuberance of exultations, even though He is beyond the perception of all human senses "354

"If one says that Bhagavan can be seen everywhere incessantly and without any impediments with the mind's eye, and that there will not be any fear of separation from Him, and if one sees Him with his natural eyes, with limited power of seeing, there is every likelihood of separation being caused between him and Bhagavan That is true **But even through the Glory of the floods of Sri Krishna's Mercy or through the greatness of Bhakti, He can indeed be**

मासाक्षिदशनेन स्वप्रकाशतादिहानिमाशक्य ये ज्ञानचक्षुषैव तद्दशन
मन्यते तेषा मतेऽपि मासचक्षुदशनमनेनैव सुखविशेष स्यान्नायथेत्याहु ।
यद्वा स्वेच्छया तद्दशनमत्यन्तासम्भव मत्वा तत्प्रकारमेव निर्दिशति तदिति ।
दग्भ्यामेवाहमेव पश्यामि भगवन्तमिति मानोऽभिमानो भवेत् । कीदृश
कृष्णस्य य कृपाया प्रभाव शक्तिविशेषस्तस्य विशेषेण ज्ञापक । अहो
परमदुर्दोऽपि मया अय साक्षाद्दश्यमानोऽस्तीत्येव बोधक । किमर्थं हृष-
विशेषस्य वृद्धयै सर्वेन्द्रियवत्यगोचरस्यापि स्वमासचक्षुषा दशनाभिमानेन
तदीयकारुण्यविशेषावगमात् ॥

355 प्रभो कृपापूरबलेन भक्ते प्रभावतो वा खलु दर्शनं स्यात् ।
अतः परिच्छिन्नदृशापि सिध्येन्निरन्तरं तन्मनसेव सम्यक् ॥

बृ भा २।३।१७७

ननु चक्षुर्भ्यां दशनपक्षे सहजसुपरिच्छिन्नवत्तिना चक्षुरिन्द्रियेण भगव-
द्दशने कदाचित्तिरोधानव्यवधानादिना विच्छेदोऽपि घटेत मनसा च व्यापकेन
परमसूक्ष्मवत्तिना सब्रैव निर्विघ्नसन्दशनसुख सम्पद्येतेत्याशंक्यानुक्त पिप्प-
लायनमतमेवोपसहृत्य परिहरन्ति प्रभोरिति । एव प्रभो कृपाया पूरस्य
समूहस्य बलेन शक्त्या खलु प्रभोदशनं स्यादित्युपसहार । वेति पक्षान्तरम् ।

seen even with these very eyes, with their limited power, incessantly and without the least impediments, as with the mind and the whole charm of Person can be ever tasted without experiencing any obstacles”³⁵⁵
*“If one says that He cannot be the subject of the limited eyesight, either through His Grace or through the greatness of Bhakti, then He too cannot be the subject of the mind’s eye, as He manifests Himself wherever He wants to, and He, because of His overlordship and Self Willed Nature, is the Controller of all, including the perceiving power of the human mind, which can have no control over Him. If one says that by seeing in the unlimited mind, the joy of seeing Him will also be unlimited, and hence when He becomes a subject of the eyes, with limited power of vision, the resulting joy of seeing Him, will be consequently limited too in its scope. He, being formed of ecstasy in very concentrated form, will give intense joy or ecstasy to him, who will somehow serve Him with any of the sense organs, like the eyes, tongue, ears, or the mind, etc.”*³⁵⁶

प्रस्तुत प्रकटाशेषशक्तियक्तभगवदभक्तिमहिमदशनाथम् अतोऽस्मादुक्तन्या-
 यात् । तत् प्रभुदशन परिच्छिन्नेन दशा चक्षुरिन्द्रियेणापि मनसेव निरन्तर
 निर्विघ्न सम्यक् सर्वांगलावण्यादिग्रहणपूर्वकं सिध्येत् ॥

356 न चेत् कथञ्चिन्न मनस्यपि स्यात् स्वयंप्रभस्येक्षणमीश्वरस्य ।
 घनं सुखं सञ्जनयेत् कथञ्चिदुपासितं साद्रसुखात्मकोऽसौ ॥

ब भा २।३।१७८

चेद्यदि कारुण्यविशेषशक्त्या भक्तिप्रभावेण वा दशनं स्यादिति न
 भवेत् तदा कथञ्चिदपि मनस्यपि ईक्षणं तस्य दशनं न स्यात् न सम्भवे
 दित्यथ । कुत स्वयं प्रभावस्य स्वप्रकाशस्य मनोवृत्तीनामप्यविषयत्वात् ।
 किञ्च ईश्वरस्य परमस्वतन्त्रस्य सवनियन्तत्वात् । नन्वपरिच्छिन्ने मनसि
 दशनेन सुखमपरिच्छिन्नं परिच्छिन्नाभ्यां लोचनाभ्याञ्चाल्पकं स्यात्तत्राहुः
 घनमिति कथञ्चित् केनापि मनोध्यानसाक्षाद्दशनादिना प्रकारेण उपासितं
 सेवितं सन् असौ भगवान् सुखं घनमेव दत्ते यत् स्वयमेव सान्द्रसुखस्वरूपं ॥

“Seeing Him in person is much better than seeing Him in one’s imagination and has a special significance over the latter It is experienced everywhere, that he enjoys His Grace in full measure, everywhere, as enjoyed by Kardam, Dhruv, etc The Mercy that Pippalayan in Tapo Loka obtained in his Samadhi, i.e., profound meditation and concentration of the mind on the *Dhyeya*—the desired object, in order to see the Lord, and described by Brahma as the Lord’s Mercy, may have been a special favour to him alone, and may not be a common one, obtainable and enjoyable by all But intense ecstasy, which is far superior to all other kinds of excessive joys, can be experienced only through direct vision of Him with one’s eyes for which His Grace is quite essential and one is enabled to see Him in person, through the devotional practices, like Sravana, Kirtan, Dhyan, etc Hence, the goal of meditational practice—a function of the mind, would also be to see the Lord in Person ”³⁵⁷ **“Hence, the best fruit of all the devotional practices, is His Manifestation in Person before one’s eyes, by Which alone, everything**

357 दगभ्या प्रभोदशनतो हि सवतस्तत्ततप्रसादावललिध्वीक्ष्यते ।

सर्वाधिक सान्द्रसुखञ्च जायते साध्यतदेव श्रवणादिभक्तित ॥

बृ भा २।३।१७९

अथ च भावनाया दशनात् साक्षाद्शनस्य फलविशेषो दश्यत इत्याहु दृग्भ्यामिति त्रिभि । दगभ्या दशनादेव तासा सुप्रसिद्धाना कदमादि-
ध्रुवादिविषयकाना प्रसादावलीना लब्धि प्राप्ति सवत्र ईक्ष्यते साक्षादन-
भयते । एवञ्च तपोलोके पिप्पलायनोक्त यन् समाधिविषयकदशनेऽपि
श्रीब्रह्मणस्तादशप्रसादप्राप्त्यादिक तच्च त प्रत्येव कदाचित न तु
प्रायिकमित्येव परिहरणीयम् । किञ्च सवनोऽधिक सान्द्र सुख च दगभ्या
दशनादेव जायते तद्दगभ्या दशनमेव श्रवणादिभिभक्तिप्रकारै साध्यम् ।
आदिशब्देन कीतनस्मरेणादि । अतो मानसिकस्य ध्यानधारणादिहपभक्ति-
प्रकारस्यापि साक्षाद्शनमेव फलमिति भाव ॥

that the delusion (Maya) comprises including the worst state of forgetting Him, totally disappears "When one sees the Lord Him, totally disappears one's Lord, or the Lord Who is dearest to the self, his heart's knot of egoism or ignorance disappears, all the doubts are cleared, and his worldly acts come to an end" Then alone the sentiment of Love to Him will grow luxuriantly, because he experiences in person, the Beauty, Luscious Sweetness, etc., of His Svarup"³⁵⁸ "Prahlada, like other devotees of the Lord, though he was always seeing Him in his heart, was always yearning to see Him with his own eyes the reason being that he used to experience a special kind of feeling of intense attachment, i e., Transcendental Love for the Lord"³⁵⁹

358 सर्वेषां साधनानां तत्साक्षात्कारो हि सत्फलम् ।

तदैवामूलतो माया नश्येत् प्रेमापि वधते ॥ ब भा २।३।१८०

तत्र हेतुमाहुः सर्वेषां मिति । हि यस्मात्तस्य प्रभो साक्षात्कार एव सद्गतकृष्ट फल तदेव साक्षात्कारे सत्येव आमूलतः मूल भगवद्विष्मतिस्तत्पश्यत माया नश्येत् । तदुक्तं प्रथमस्कन्धे । "भिद्यन्ते हृदयग्रन्थिश्छिद्यते सवसशया । क्षीयन्ते चास्य कर्माणि दष्ट एवात्मनोऽश्वर' इति अत्रात्मनीति आत्मनि स्थितानि कर्माणि सशयाग्रन्थिश्चेति योज्यम् । किं वा आत्मनि परमप्रियतम इत्यथ । तदेव प्रेमा भगवद्विषयकभावविशेषोऽपि वधते साक्षात्तत्सौन्दर्यमाधर्याद्यनभवात् ॥

359 कायाधवादेहं हि पश्यतोऽपि प्रभु सदाक्षणां किल तद्दिक्षा ।

तत्र प्रमाणं हि तथावलोकनादनंतरं भावविशेषलाभः ॥

ब भा २।३।१८१

अत्र सत्ता व्यवहारमपि प्रमाणयति कायेति । कयाधुर्हिरण्यकशिपोर्मर्यादा तस्या अपत्यं श्रीप्रह्लादस्तदादेभक्तगणस्य प्रभु हृदि पश्यतोऽपि अक्षणां चक्षुरिन्द्रियेण । यद्वा जात्यकत्वं अक्षिभ्यामित्यथ । तस्य प्रभोर्दिदक्षैव । हि यस्मात्तत्र साक्षाद्दृशनस्य परमोपादेयत्वादो प्रमाणम् । किञ्चित् निश्चयेन सदाचारस्य प्रामाण्यं द्योतयति तथैव समुच्चये । अवलोकात् साक्षाद्दृशनादनन्तरमेव भावविशेषस्य प्रेमभरस्य लाभश्च तत्र प्रमाणं एतच्च समुद्रतीरे श्रीभगवद्दृशनादन श्रीप्रह्लादस्य प्रेमभराविभाववृत्तं हरिभक्तिसुधोदयादनुसन्धेयम् ॥

'Indeed those Sanatkumars, looking at the blue nightlotus-like Face of Sri Vishnu, beautiful with smiling Kunda-like red Lips, having their heart's desire fulfilled, again looked repeatedly at His Twin Feet, decked with lustrous red pearl like Nails, and being unable to relish the

Sanatkumars
meditate in '
Sri Vishnu's
presence

Beauty and charming Sweetness of His Person, went into deep meditation (Bh 3 15 44) So we hear of the Sanatkumars meditating on Sri Vishnu, even in His very presence

But that is not the case in Sri Krishna's Golok When some people see Sri Krishna, the shutting of their eyes, the flow of tears therefrom, hair standing on end, etc , are not due to meditation, because of the acquisition of the Dhyeya, i.e., the Object of meditation, in one's very presence The closing of the eyes, flow of plentiful tears, tremors of the body, perspiration, etc , are all due to the emotional perturbations, caused by excess of ecstasy because of the actual obtaining of Sri Krishna—the Transcendental Object contemplated upon This condition should not be taken as identical with meditation, though apparently, the external symptoms appear similar to those of meditation "360

360 कृष्णस्य साक्षादपि जायते यत् केषाञ्चिदक्षिद्वयमीलनावि ।

ध्यानं न तत् किन्तु मुदा भरेण कम्पादिवत् प्रेमविकार एष ॥

ब भा २।३।१८२

ननु कथन्तर्हि ते वा अमुष्य वदनासितपद्मकोषमुद्रीक्ष्य सुदरतराधरकुन्दहासम् । लब्धाशिष पुनरवेक्ष्य तदीयमग्निरिन्द्र नखारुणमणि-श्रयण निदध्युरित्यादौ वैकुण्ठे साक्षाद्दशनेऽपि सनकादीना ध्यानं श्रूयते तत्राहु कृष्णस्येति । अक्षिद्वयस्य मीलनं मुद्रणं आदिशब्देन अगेन्द्रिय-चेष्टादिराहित्यं तत्तद्ध्यानं ध्यानलक्षणं न भवति । यद्वा तत्तस्मादक्षिमीलनादेर्हेतोर्ध्यानं न मन्तव्यमित्यथ । ध्येयस्यैव साक्षात्प्राप्ते । 'एष' अक्षि-निमीलनादिरूप प्रेम्णो विकारो बाह्यलक्षणप्रकारं कम्प आदिर्येषां स्वेदरोमाञ्चाश्रुपातादीनां तद्वत् । अतो ध्यानसादृश्याद्ध्यानमित्युच्यते । न तु तत्त्वतस्तद्ध्यानमिति भावः । एव साक्षाद्दशनस्यैव परमफलत्वं साधितम् ॥

“Meditation could be aptly practised when the Lord is beyond one’s range of sight and not when He is present in Person before one’s very eyes. **But Sankirtan can be practised everywhere and at all times, both when He is within or beyond one’s ken** According to the rule that the conclusion should always be sweet, the overwhelming advantages of the Lord’s Sankirtan over His meditation, have been thoroughly weighed in the concluding paras. **“In the Rasa dance, the Gopis appeared most beautiful when they were singing Him (Sri Krishna) in all splendour, like lightning in a cluster of clouds”** It is also said by Parasai **“While Sri Krishna described the autumnal moon, the moonlight, and the collection of nightlotuses, Gopis uttered ‘Krishna’, ‘Krishna’ incessantly”** **“Sri Krishna sang the Rasa song in a loud tone, while the Gopis nodding their heads, uttered ‘Krishna’, ‘Krishna’ in a doubly raised pitch”** This clearly shows that even when the *Rasa* reached its ecstatic climax, the Gopis never failed to utter ‘Krishna’, ‘Krishna’ loudly, showing verily thereby the incomprehensible grandeur of Sri Krishna Sankirtan, even in His very presence Sankirtan of Gopis during Sri Krishna’s separation

361 ध्यान परोक्षे युज्येत न तु साक्षा महाप्रभो ।

अपरोक्षे परोक्षेऽपि युक्त सकीतन सदा ॥ ब भा २।३।१८३

अस्तु तावत् साक्षात्कारतो ध्यानस्य न्यूनता कीतनादपि सिध्येदिति प्रकृतमुपसहरन्त । पूर्वोक्तमपि भगवान्मसकीतनमाहात्म्य “मधुरेण समापये”दिति न्यायेन सयुक्तिकमाहु ध्यानमिति द्वाभ्याम् । महाप्रभोर्ध्यान साक्षादपरोक्षे न तु युज्येत सवत्र लोकरीत्यनभवप्रामाण्यात् सकीतन तु सदैव युक्तम् । तथा च दशमस्कन्धे रासक्रीडाया “गायन्त्यस्त तडित इव ता मेघचक्रे विरेजु”रिति । विष्णुपुराणे च । “कृष्ण शरच्चन्द्रमस कौमुदी कुमुदाकरम् । जगौ गोपीजनस्त्वैक कृष्णनाम पुन पुन”रिति । तथा “रासगेय जगौ कृष्णो यावत्तारायतध्वनि । साधु कृष्णेति कृष्णेति तावत्ता

from them is quite well-known in Gopī Gītā ³⁶¹ "The Gopīs, with their heart and soul engrossed in Śrī Kṛṣṇa and anxious about His return, gathered together on the sands of the Yamuna and started uttering 'Kṛṣṇa', 'Kṛṣṇa' Alas' Alas' He is made to run from place to place as we move after Him in our search Should we thus cause Him bodily pain by making Him roam about? Besides He is not attainable without His Sweet Will The Śrutis also say, "He is obtainable by him whom He chooses His Mercy is needed to see Him and to arouse His Grace, His Sankīrtan must be resorted to As if to prove the truth of this statement, they all went to that place where they had met Him first, and started uttering aloud 'Kṛṣṇa', 'Kṛṣṇa' "^{361 1}

"Śrīman Nama of the Lord is dearer to Him than His very Svārūp or Divine Form Because It is imbued with excess of all the Excellences of Beauty, Power, Bliss, etc, and manifests Itself at all times, everywhere with all Its grandeur and splendour in all His Names Hence, It is dearer to Him than His very Person

Mystic powers of
Śrīman Nama

द्विगुण जगु"रिति । अपरोक्षे च कीर्तन सुप्रसिद्धमेव दशमस्कन्धादौ गोपिका गीतानुगीतोद्धवयानादिषु ॥

361 1 पुन पुलिनमागत्य कालिन्ध्या कृष्णभावना ।

समवेता जगु कृष्ण तदागमनकाक्षिता ॥ भा १०।३०।४५

हृत हन्त यत्र तद्वेषणार्थं यामस्ततस्ततः स पलायिष्यते । तस्माद्वन-
पयटनकण्ट किं तस्योत्पादयिष्यामस्तदिच्छा विना स न लभ्यो "यमेव
वणुते तेन लभ्य" इति श्रुतिं प्रमाणीकुर्वत्य इव तद्दृशने तत्कारुण्यमेव
हेतुस्तत्कारुण्ये च तत्संकीर्तनमेव हेतुरिति सिद्धान्त प्रकाशयन्त्य इव
पूर्व यत्र तेन सगतिरासीत्तदेव स्थानमाजगमुस्तमेव जगुरित्याह ॥

श्रीविश्वनाथ चक्रवर्ती

There is nothing dearer to Him, than His Nama—especially 'Krishna' Nama—Which attracts animate and inanimate objects towards It He told Uddhav thus —“You are dearer to Me than even Brahma, Siva, Baladev, Lakshmi, and than even My very Soul or Person, because you are My ardent devotee (Bh 11 14 15) ” *In this statement He clearly proves that He holds His ardent devotees dearer to Him than His very Person But nowhere has He said so with reference to His Name, proving clearly thereby that His Name is dearer to Him than everything else, including His Person To explain Its Affluence or Excellence, Sri Sanatan Gosvami describes Its quality most dear to him thus —It benefits the whole world—one and all, to be perceived in any way by any of the sense-organs, at any time or all times, without any consideration of his or her fitness or qualification to do so Its munificence, knows no limits 'Jagaddhatam' is explained by Sri Jiva Gosvami in Sri Bhagavat Sandarbha as 'Attracting the mind and heart of everything towards Itself or Himself, i.e., Sarvasyapi svatmanam prati chuttakarshanam' It can be practised with ease, by Its mere utterance, or Its entering into the ears, i.e., hearing, It blesses one and all Its service is quite easy When It just manifests Itself on*

362 श्रीमन्नाम प्रभोस्तस्य श्रीमूर्तेरप्यतिप्रियम् ।

जगद्धितं मुखोपास्य सरसं ततः समं न हि ॥ बृभा २।३।१८४

अतः श्रीमगवन्नामसंकीर्तनमेवास्माभिर्नितरां प्रशस्यत इत्याहुः श्रीम-
दिति । सर्वशोभासम्पत्तिशययुक्तं सदा सवत्र सर्वेष्वेव निजमहिमभरणं
प्रकाशमानत्वात् अतः श्रीमूर्तेर्निजविग्रहादपि सकाशात्तस्य प्रभो श्रीवकुण्डे-
श्वरस्य भगवतोऽप्यतिप्रियं “न तथा मे प्रियतम आत्मयोनिनशकर ।
न च सकपणो न श्रीर्नैवात्मा च यथा भवान् ॥ भा ११।१४।१५”
इत्यादौ निजश्रीमूर्तेः सकाशादप्यन्येषां श्रेष्ठताप्रतिपादनात् न तु कुत्रापि
नाम्न सकाशात् श्रीमत्त्वमेव विवर्णन्तीतिप्रियत्वे हेतुमाहजगतो हितं
अधिकारयनपेक्षया कथञ्चित् केनापीन्द्रियेण सेवन्त एव सर्वलोकोपकारि

the tip of the tongue Its service is accomplished, because It is in the Form of a Sacred Sweet Sound-Word, It is easy to utter, It is excellent because It is the Source of Existence-Knowledge-Bliss, and Divine in Nature, (1) It is also known as 'Saras' as It exists always in association with the five feelings and seven sentiments, like the sentiments of Love, etc., with the sentiments of devotion and attachments, (2) similarly 'Rasa' also means Love, i.e., the unalloyed and unflinching Love, It also exists in the states of separation and union, (3) **Rasa means Divine Attachment and Love, it is for this very reason that It achieves unfailingly Sri Krishna's Divine Love or Prem, very quickly for Its votary,** (4) It also causes attachment in Its servitors or in all people, (5) *Rasa* also means the sentiments of heroism because of Its possessing the highest Power or (6) **Rasa also means Its distinguishing Attribute, viz., that of rescuing all who are humble,** (7) *Rasa* also means the specific bliss, being of the type of Divine Bliss, as It imparts Transcendental Bliss to the utterers, and (8) **Rasa also means Its characteristic sweetness or Madhurya Rasa because It is imbued with Nectarine Sweetness, as is indicated in the first Sloka of this book Hence, there is nothing that can be compared to It, i.e., It is second to none It is simply incomparable** "362

त्वात् यत् सुखेन उपास्य सेव्य जिह्वाग्रमात्रेणैव सेवनात् । यत् सरस कोमल मधुराक्षरमयत्वात् सच्चिदानन्दरसमयत्वाद्वा । यद्वा रसैरशेषैरेव सह वतमान श्रृंगारादिनवरसेषु भक्तिरसे प्रेमरसे च तथा विरहसगमयोश्च परिस्फुरणात् । यद्वा रसो रागस्तत्सहित अव्यभिचारित्वेनावश्यमेवाशु श्रीभगवत्प्रेमसम्पादनात् । यद्वा स्वस्मिन् स्वसेवकाना सर्वेषा वा जनानामनुरागजनकत्वात् । यद्वा रसो वीर्यविशेष परमशक्तिमत्त्वात् । यद्वा गुण विशेषोऽखिलदीनजननिस्तारकत्वात् । यद्वा सुखविशेष घनसुखमयत्वात् । माधुर्यविशेषो वा परममधुरत्वादिति दिक् । यथोक्त "मधुरमधुरे"त्यादि । अतस्तस्य नाम्न एव सम तत्तुल्यमन्यत किञ्चिन्नास्तीति निरुपममित्यथ ॥

“When the love of the ardent devotee for the Name, develops into a passion, the two syllables ‘Kṛi-shna’ perform an uncontrollable, and wild dance on his tongue, when he experiences an intense yearning to have a series of tongues to utter ‘Kṛi-shna’ No sooner they enter the cavities of his ears, than he feels the necessity for billions of ears to hear Them, as soon as these syllables become the bosom companions of the arena of his mind and heart, They lord over all the other sense-organs and impel them in Their own different forms of service, like the eyes in seeing Their Form, the nose in inhaling Their enchanting fragrance, tongue to utter Them, etc **Words fail to describe in adequate terms the superb Transcendental Sweetness of the twin syllables ‘Kṛi shna’**”³⁶³

“When Sṛi Kṛi-shna happens to hear the syllables ‘Radha’, incidentally uttered by others in the course of their talk, He forgets all the fine arts of amorous Pastimes in which He is engrossed with Sṛi Radha in Person, and when Sṛi Rādhikā similarly hears the syllables ‘Kṛi-shna’ in an unbroken sequence, all Her limbs get paralysed and She falls into a deep stupor, caused by emotional perturbations³⁶⁴ **This indicates**

363 तुण्डे ताण्डविनी रति वितनुते तुण्डावलीलब्धये
कणक्रोडकडम्बिनी घटयते कर्णाबुदेभ्य स्पृहाम् ।
चेत प्रागणसगिनी विजयते सर्वेन्द्रियाणा कृति
नो जाने जनिता कियदभिरमतै कृष्णेति वणद्वयी ॥ वि मा १।१५

364 क्वाप्यानुषगिकतयोदितराधिकाख्या
विस्मारिताखिलविलासकलाकलापम् ।

कृष्णेतिवणयुगलश्रवणानुबध-

प्रादुभवज्जडिमडम्बरसवृतागिम् ॥ उ व १४, स्त मा

क्वापीति । क्वापि समये आनुषगिकतयोदितयोच्चारितया राधिका-
ख्यया विस्मारिता अखिलाना विलासाना कलापा समूहा यस्य तम् ।
कृष्णेत्येतस्य वणयुगलस्य य श्रवणानुबधस्तेन प्रादुभवन् यो जडिमडम्बरो
जाड्यविस्तारस्तेन सवृतानि व्याप्तान्यगानि यस्यास्ताम् । इति नाम-
माधुर्येण मिथो वक्ष्यताव्यज्यते ॥ श्रीबलदेव विद्याभूषण

the extreme mutual influence of the Names 'Krishna' and 'Radha' on Them' When such is the marvellous and mystic Glory of the Divine Names 'Krishna', and 'Radha'—the Embodiment of His Hladini Sakti, that each allures the other, the author cannot but conclude this humble offering to the Lotus Feet of Sri Krishna, with his hearty and endless prostrated obeisances to 'Namavatar Sri Gauranga Mahaprabhu', Who practised Nama Sankirtan and relished Its ever new Luscious Sweetness and thereby imparted It along with the Love for It in all Its fullness to all fallen Jivas, irrespective of their fitness or the want of it, out of His causeless Mercy alone

कृष्णवर्णं त्विषाकृष्ण सागोरागास्त्रयाषडम् ।
यज्ञं सकीर्तनप्राययजति हि सुमेधस ॥ भा ११।५।३२
कालान्नष्ट भक्तियोग निज य प्रादुर्भूतं कृष्णचतयनाम् ।
आविर्भूतस्तस्य पादारवि दे गाढ गाढ लीयता चित्तभग ॥चै च द्रो
हरेनामकृष्णनामगानदानकारिणीं
शोकमोहलोभतापसवविघ्ननाशिनीम् ।
पादपद्मलब्धभक्तवन्दभक्तिदायिनी
गौरमूर्तिमाशुनौमि नामसूत्रधारिणीम् ॥ सा श
य श्यामोदधदासवणकममु शाम युगे द्वापरे ।
सोऽय गौरविभूतिभाति कलयन्नामावतार कलौ ॥
नामावतार सुतरामेककालप्रभावत ।
यथा श्यामोऽविशत कृष्ण भगवन्त पुरा स्वयम् ॥ गौ दी
कलौ य विद्वांस स्फुटमभियजन्ते छुतिभरा-
दकृष्ण कृष्णाग मखविधिभिरुत्कीर्तनमयै ।
उपास्य च प्राह्वयमखिलचतुर्थश्वमजुषा
स देवश्चैतन्याकृतिरतितरा न कृपयतु ॥ स्त मा
कृष्णोत्कीर्तनगाननतनकलापाथोजनि भ्राजिता
सद्भक्तावल्लहसचक्रमधुपश्रेणीविहारस्पदम् ।
कर्णान्दिकलध्वनिबहुतु मे जिह्वासरुप्रागणे
श्रीचतन्यदयानिधे तव लसल्लीलासुधास्वर्धुनी ॥ चै च आ २।२

CHAPTER 15

POTENTIALITIES OF NAMA-SANKIRTAN

A FEW quotations from different Puranas, dealing with all the potentialities of Sri Nama-Sankirtan have been given below for the benefit of the kind readers with a view that they may feel impelled to relish their sweetness. The primary object of Sri Nama-Sankirtan is to have Its *Asvadan* or relishing Its sweetness and also having '*Sri Krishna Prem*'. Though the destruction of all sins results as a secondary effect of even *Namabhas*, an aspirant should in all humility avoid the committing of sins and should not wilfully persist in committing them simply because by uttering the Name, all of them, including those sins of past births are destroyed. Though there are the best of medicines to counteract and prevent the infection of many of the worst diseases, no one, except a foolhardy person, would take the risk of catching the contagion just to test the remedy.

1 Sri Nama Sankirtan destroys all sins³⁶⁵

"Splendid. Indeed, you are extremely pure because of your unshakable faith in the Name of the Lord. Inexpressible is the glory of having faith in Sri Hari-Kirtan. Just as the rising of the sun dispels all darkness, even so, by having faith in Sri Hari-Kirtan, all the dark sins are completely destroyed."³⁶⁶ "Henceforward none need fear the fire-like sins. The Holy Names of Sri Govinda are like a formation of rain-bearing clouds. Even a small drop from these

365 अखिलपापोन्मूलनत्वम् ॥

366 अहो सुनिमला य्य रागो हि हरिकीर्तने ।
अविघ्नय तम कृत्स्न नृणा नोदेति सूयवत ॥

वि धम, ह भ वि २।११।३१५

clouds will surely destroy the worst conflagration of sins ”³⁶⁷ “Even if a man utters the Name of the Lord quite helplessly, he is immediately and totally freed from all his sins even as the deer that has been frightened by a lion ”³⁶⁸ “O Maitreya! By performing various religious functions, observing different rites, one may be free from the sins committed, but the instinct in repeating it is not eradicated **By the performance of Kirtan of the Lord’s Name even this instinct is destroyed, just as, when gold and other metals are melted by fire all the impurities therein, however subtle, are burnt out** ”³⁶⁹

“What wonder is there, if all our sins are dispelled by the mere Kirtan of the Immortal and Indestructible Lord! When even His remembrance arrests the way to hell, meditation of Him is so captivating that he who is blessed by its benefits, becomes extremely addicted to It, and hence considers the happiness of heaven as a stumbling block. Dedicating one’s mind to His contemplation, even the attainment of the abode of Brahma appears insignificant. He grants these pure souls the eternal state of salvation by His kind manifestation of Himself in their hearts for ever ”³⁷⁰ “By performing the Kirtan of the God of

-
- 367 पापानलस्य दीप्तस्य मा कुवन्तु भय नरा ।
गोविन्दनाममेधौघैर्नश्यते नीरबिन्दुभिः ॥ ह भ वि २।११।३१६
- 368 अवशेनापि यन्नाम्नि कीर्तिते सवपातकैः ।
पुमान् विमुच्यते सद्यः सिंहत्रस्तैर्मगैरिव ॥ ग पु ,, ३१७
- 369 यन्नामकीर्तनं भक्त्या विलापनमनुत्तमम् ।
मैत्रेयाशेषपापानां धातूनामिव पावकः ॥ ग पु , ३१८
- 370 यस्मिन्न्यस्तमतिं याति नरकं स्वर्गोऽपि यच्चित्तने
विघ्नो यत्र निवेशितात्मनसो ब्राह्मणोऽपि लोकोऽल्पकः ।
मुक्तिं चेतसि यः स्थितोऽमलधिया पु सा ददात्यव्ययं
किं चित्रं यदथ प्रयाति बिलयं तत्राच्युते कीर्तिते ॥ ग पु ,, ३१९

gods, both in the mornings and evenings regularly, one attains the abode of Heaven duly freed from all sins ”³⁷¹ “The very Name ‘Narayana’ is a renowned thief in this world. Just as thieves steal away the wealth hoarded with great difficulty, the mere sound of this Name removes all the hoards of sins accumulated in innumerable births ”³⁷² “Just as the blazing fire of the final cataclysm destroys the entire world even so, the Name of Sri Govinda when chanted with or without devotion burns away all our sins ”³⁷³

“The Name ‘Govinda’ destroys thousands of sins committed, even when It is uttered while calling a person bearing that Name ”³⁷⁴ “Just as a tiny spark of fire even if inadvertently touched definitely burns, so also, by the mere appearance of the Name of Sri Hari on one’s lips, all his sins are fully destroyed. Just as the burning property is the natural function of fire, even so, it is in the very nature of the syllables of the Name of the Lord to destroy all the sins ”³⁷⁵ “For human beings, extremely blind by the influence of sense-objects, and possessing an egoistic mind of ‘I’ and ‘mineness’, the only way of deliverance from all their sins is the Holy Name of Sri

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- 371 साय प्रातस्तथा कृत्वा देवदेवस्य कीर्तनम् ।
सर्वपापविनिर्मुक्तं स्वर्गलोके महीयते ॥ ह भ वि २।११।३२०
- 372 नारायणो नाम नरो नराणां प्रसिद्धचौरं कथितं पथिव्याम् ।
अनेकजं मांजितपापसञ्चयं हरत्यशेषं श्रुतमात्रं एव ॥
वा पु ,, ३२१
- 373 गोविन्देति तथा प्रोक्तं भक्त्या वा भक्तिवर्जितैः ।
दहते सर्वपापानि युगान्ताग्निरिवोत्थितं ॥ स्क पु ,, ३२२
- 374 गोविन्दनाम्ना यः कश्चिन्नरो भवति भूतले ।
कीर्तनादेव तस्यापि पापं याति सहस्रधा ॥ स्क पु ,, ३२३
- 375 प्रमादादपि सस्पृष्टो यथाऽनलकणो दहेत् ।
तथैषुष्ठपुटसस्पृष्टः हरिनामं दहेदधम् ॥ का ख ,, ३२४

Hari "376 "Even while on dacoity, if a mortal utters the Name 'Hari', once at least, the way to the womb of his mother is closed to him, i.e., he is saved from the shackles of births and deaths, and he is no more under the jurisdiction of Yama (god of death) "377

"One, who becomes a favourite of Sri Hari by chanting the Name 'Govinda', easily and forthwith is rid of all his grave sins, like committing thousands of murders of Brahmins, adultery with the wife of spiritual preceptor even crores of times and innumerable thefts "378 "Just as fire never fails to burn things, even if it is touched inadvertently, so also when the Name 'Govinda' is uttered under any pretext, It destroys all our sins "379 "Just as darkness is dispelled by the rising of the sun, so also by chanting the Name 'Krishna' of incomprehensible splendour, all our sins are totally destroyed "380 "O best of the Brahmins! Apart from the Kirtan of Sri Hari, I do not see any potential course for the atonement of all the sins of humanity "381 "Ajamil, even by

- 376 नराणा विषयान्धाना ममताकुलचेतसाम् ।
एकमेव हरेर्नाम सवपापविनाशनम् ॥ ह भ वि २।११।३२५
- 377 हरि हरि सकृदुच्चरित दस्युच्छलेन यैमनुष्यै ।
जननीजठरमागलुप्ता न मम पटलिपि विशन्ति मर्त्या ॥
बृ ना पु ,, ३२६
- 378 हत्यायुत पानसहस्रमुग्र गुर्गनाकोटिनिषेवण च ।
स्तेयान्यनेकानि हरिप्रियेण गोवि दनाम्नानिहतानि सद्य ॥
वै मा ,, ३२७
- 379 अनिच्छयापि दहति स्पष्टो हुतबहो यथा ।
तथा दहति गोविन्दनामव्याजादपीरितम् ॥ वै मा ,, ३२८
- 380 कीतनादेव कृष्णस्य विष्णोरमिततेजस ।
दुरितानि विलीयन्ते तमासीव दिनोदये ॥ वै मा ,, ३२९
- 381 नान्यन् पश्यामि जतूना विहाय हरिकीतनम् ।
सवपापप्रशमन प्रायश्चित्त द्विजोत्तम ॥ वै मा ,, ३३०

unwittingly uttering the Name of Sri Hari—the storehouse of auspiciousness, has indeed atoned for the sins of crores of births. The utterance of the Name 'Hari' is the only atonement for all the sins, such as theft of gold and other valuables, drinking of liquor and like intoxicants, treachery to friends, murder of Brahmins, illicit behaviour with the wife of one's own preceptor, murder of women, slaughtering cows, patricide, regicide, and various other sins of a similar character, because the Lord Himself feels for those, who chant His Name even once, as His own, and hence shoulders the responsibility to protect them "382

"That perfect purification that sinners obtain by chanting the Name of Sri Hari, is not in the least, attained by the various expiatory rites, or vows recommended by the social codes of the great Manu, etc., or even by the knowers of Brahman. The chanting of the Names of the Lord never stops with merely destroying the sins alone, but it helps the sinners to experience the glorious Attributes of the Lord "383
 "Taking the Name of Vaikunth even indirectly, under any pretext, while cutting jokes, while singing or even slightly, destroys all the sins committed. If a person even in distress, utters the syllables 'Hari' even helplessly, either while falling down from a high-

382 अयं हि कृतनिर्वेशो जन्मकोट्यहसामपि ।
 प्रद्व्याजहार विवशो नाम स्वस्त्ययन हरे ॥
 स्तेन सुरापो मित्रघ्नगृह्महा गुरुतल्पग ।
 श्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥
 त्रैलोक्यमप्यवतामिदमेव सुनिष्कृतम् ।
 तामव्याहरण विष्णोयतस्तद्विषया मति ॥

भा ६।२।७, ९, १०, ह भ वि २।११।३३१-३३३

383 न निष्कृतरुदितैर्ब्रह्मवादिभिस्तथा विशुद्धचत्यधवान् ब्रतादिभि ।
 यथा हरेर्नामपदरुदाहृतैस्तदुत्तमश्लोकगुणोपलम्भकम् ॥

भा ६।२।११, ३३४

storeyed building or a tree, stumbling while walking on the road, with his bones fractured, bitten by a venomous serpent, burnt by fire, or hurt by weapons, he will not have to undergo any more tortures anywhere ”³⁸⁴ “Just as a blazing fire burns down to ashes heaps of grass, even so, the utterance of Sri Hari-Nama, of excellent renown, consciously or unconsciously, destroys all the sins of those who utter His Name ”³⁸⁵ ‘Sinners of all kinds including the slayer of Brahmin, slaughterer of his father, of the cow, of the mother, the killer of the preceptor, one living on the flesh of dogs, and even a Chandal, will certainly be purified by uttering the Name of Sri Hari ’³⁸⁶ “All sins committed in past and present births and those that may occur in future as well, are soon destroyed by the effect of the fire-like “Govinda Kirtan’ ”³⁸⁷

“Those who are always hostile to the Sadhus, and oppress them in manifold ways, are the worst of offenders Even the All-merciful Lord too, never pardons them There are no remedies mentioned in the Sastras that can save them from the consequences of their grave offences But, the Glory of the Divine Name is so astounding and efficacious, that It destroys even such unpardonable offences By constant re-

- 384 See footnote 243 ह भ वि २।११।३३५
पतितः स्वलितो भग्नः सदष्टस्तप्त आहत ।
हरिरित्यवशेनाह पुमान्नाहति यातनाम् ॥ भा ६।२।१५ „ ३३६
- 385 अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् ।
सकीर्तितमघ पुंसो दहेद्देधो यथानल ॥ भा ६।२।१८ „ ३३७
- 386 ब्रह्महा पितृहा गोघ्नो मातृहाचायहाघवान् ।
श्वाद पुक्कशको वापि शुद्धयेरन यस्य कीतनात् ॥
भा ६।१३।८ „ ३३८
- 387 वर्तमानस्तु यत् पाप यद्भूत यद्भविष्यति ।
तत् सर्वं निदहत्याशु गोविन्दानलकीतनात् ॥ स भा „ ३३९

course to the chanting of Sri Hari-Nama, mankind is not only completely freed from all kinds of offences, but also blessed "388 "Of all the crores of sanctifying processes existing in the world none is comparable to the effects of the constant chanting of Sri Krishna Nama "389 "No sinner is capable of committing sins to the extent that a single utterance of the Name of the Lord could destroy The capacity of the Name to destroy the sins is far greater than the sinner's capacity to commit them "390 "The capacity of the Divine Name to destroy everything that is inauspicious, is so great, that even a most degraded fellow living upon the flesh of dogs, even by innumerable efforts will not be able to commit sins "391 "There are no sins in this terrible Kali Yuga, committed by human beings, either physical, oral, or mental that the chanting of the Name 'Govinda' cannot destroy "392 "By pouring water, fire is extinguished, by the rising of the sun, darkness is dispelled, even so, in the age of Kali, the singing of Sri Hari-Nama is the only atonement for all floods of sins "393 "When by the efficacy of the chanting of Sri Hari-Nama, even the worst of sinners, daily engaged in committing sins, are com-

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| 388 | See footnote 240 | ह भ वि २।११।३४० |
| 389 | वसन्ति यानि कोटिस्तु पावनानि महीतले ।
न तानि तत्तुला यान्ति कृष्णनामानुकीतने ॥ | कू पु ,, ३४१ |
| 390 | नाम्नोऽस्य यावती शक्ति पापनिहरणे हरे ।
तावत् कर्तुं न शक्नोति पातक पातकी जन । ॥ | ब वि पु ,, ३४२ |
| 391 | श्वादोऽपि न हि शक्नोति कर्तुं पापानि यत्नत ।
तावन्ति यावती शक्तिविष्णोर्नाम्नोऽशुभक्षये ॥ | इ स ,, ३४३ |
| 392 | तन्नास्ति कमज लोके वाग्ज मानसमेव वा ।
यन्न क्षपयते पाप कलौ गोविन्दकीतनम् ॥ | स्क पु ,, ३४४ |
| 393 | शमायाल जल वह्नेस्तमसो भास्करोदय ।
शान्त्यै कलेरधौघस्य नामसकीतन हरे ॥ | वि ध ,, ३४५ |

pletely freed from their evil effects, and offered deliverance from all the tortures of worldly life, what wonder is there that It would quickly destroy all the wicked influence of Kali?"³⁹⁴ **"The observance of the different kinds of the most drastic expiatory and purificatory rites, will not sanctify a person to that extent as the Sankirtan of the all-clever Sri Madhav, with the utterance of 'Govinda', does"**³⁹⁵

The above statement of the Puranas is fully illustrated by a particular incident in the career of Sri Chaitanya Mahaprabhu. During His time, Bengal was ruled by Syed Allaudin Hussain Shah. This Hussain Shah, in his early days was a minor employee under a prominent Hindu chieftain by name Subuddhi Roy. For some faults of his, one day Subuddhi Roy whipped him. Time reversed their status in life. By some providential accident, Hussain Shah, his erst while employee ascended the throne of Bengal. One day, the wife of Hussain Shah noticed the marks of beatings on her husband's body. Hussain Shah explained the reason for the marks in detail. His wife insisted on her husband to take away Subuddhi Roy's life for his cruelty. Hussain Shah flatly refused the request as it was an act of great injustice to one, who was his protector, once. Later on, after discussions both of them came to a compromise. Hussain Shah agreed to deprive him of his caste, by compelling him to drink polluted water, and he carried out the decision.

394 नाम्ना हरे कीर्तनत प्रयाति ससारपार दुरितौघमुक्त ।
नर स सत्य कलिदोषजन्म पाप निहन्त्याशु किमत्र चित्रम् ॥
वि ध, ह भ वि २।११।३४६

395 पराकचान्द्रायणतप्तकृच्छ्रेन देहिशुद्धिर्भवतीह तादक ।
कली सकृन्माधवकीर्तनेन गोविन्दनाम्ना भवतीह यादक् ॥

ब्र पु ,, ३४७

Subuddhi Roy then no longer desired to live in his society. He forthwith left for Banaras. There, he met various scholars and asked them the means of atonement for this sin. They all desired him to drink hot ghee and thereby to put an end to his sinful life. By his luck, Sri Chaitanya Mahaprabhu, visited Kasi at this time. Subuddhi Roy was highly delighted to hear the news. He felt that he may entertain some hopes from Srīman Mahaprabhu to come out of this tantalising situation. Accordingly, one day Subuddhi Roy explained the whole matter including the Pandits' suggestion for ending his life, to Srīman Mahaprabhu. On hearing Subuddhi Roy, Srīman Mahaprabhu replied, "Go from here to Vrindavan and chant Sri Krishna-Nama constantly. All your sins will surely be washed out by a single dim reflection of the Name (Namabhas). A second chanting of the Name would enable you to attain to the Feet of Sri Krishna. A further utterance of the Name will establish you as an eternal servant of Sri Krishna in His Own Abode and this is the arrangement of expiation even to the worst of sins."³⁹⁶

2. Sri Nama Sankirtan purifies the chanter's family,
associates, etc ³⁹⁷

"Continuous utterance of Sri Hari-Nama purifies the hearts of even the worst of sinners and enables

396 प्रभु कहे-‘इहाँ हैते याह’ वृन्दावन ।
निरन्तर कर कृष्णनामसकीतन ॥
एक ‘नामाभासे’ तोमार पाप-दोष याबे ।
आर ‘नाम’ लइते कृष्णचरण पाइबे ॥
आर कृष्णनाम लैते कृष्णस्थाने स्थिति ।
महापातकेर हय एइ प्रायश्चित्ति ॥ चैचम २५।१९१-१९३

397 कीतनकर्तृकुलसग्यादिपावनत्वम् ॥

them to uplift their society"³⁹⁸ "Those extremely blessed and purified souls, who sing the Name 'Govinda' with a delighted heart and single-minded devotion sustain the entire earth"³⁹⁹ "The tongue of a Vaishnav is not satisfied by saving merely the speaker alone, but by loudly proclaiming the Name and Glories of the Lord, it sanctifies the whole world"⁴⁰⁰ "When a person, merely by singing Your Name sanctifies not only himself, but his listeners as well, is there a need to mention that I am purified by a touch of Your Lotus Feet?"⁴⁰¹ "O Nrsinha! Those who with a delightful heart loudly utter Your Name are really the Sadhus. They are verily the genuine benefactors of mankind"⁴⁰²

3 Sri Nama Sankirtan destroys all diseases⁴⁰³

'Frightened by hearing the utterance of the Names, O Achyuta! O Bliss Embodied! O Govinda! All the diseases get cured, I avow this is an invariable truth"⁴⁰⁴ "O Samba! Diseases are not cured

- 398 महापातकयुक्तोऽपि कीर्तयन्ननिश हरिम् ।
शुद्धान्त करणो भूत्वा जायते पक्तिपावन ॥ ह भ वि २।११।३४८
- 399 गोविन्देति मुदा युक्त कीर्तयेद्यस्त्वनन्यधी ।
पावनेन च धन्येन तेनेय पृथिवी धृता ॥ स भा ,, ३४९
- 400 न चैवमेक वक्तार जिह्वा रक्षति वैष्णवी ।
आश्राव्य भगवत् ख्याति जगत् कृत्स्न पुनाति हि ॥ ह भ सु ,, ३५०
- 401 See footnote 111 ,, ३५१
- 402 ते सन्त सवभूताना निरुपाधिकबान्धवा ।
ये नसिह भवन्नाम गायन्त्युच्चैर्मुदान्विता ॥ नृ पु ,, ३५२
- 403 सवव्याधिविनाशित्वम् ॥
- 404 अच्युतानन्दगोविदनामोच्चारणभीषिता ।
नश्यन्ति सकला रोगा सत्य सत्य वदाम्यहम् ॥ बु ना पु ,, ३५३
- 405 न साम्ब व्याधिज दुःख हेय नान्यौषधैरपि ।
हरिनामौषध पीत्वा व्याधिस्त्याज्यो न सशय ॥ प स ,, ३५४

by other medicines, but by using this great medicine of Sri Hari-Nama, they are definitely removed”⁴⁰⁶ “I offer my prostrated obeisances to the Infinite Lord, because by remembering Him and singing His Names, all the physical and mental ailments are forthwith rooted out”⁴⁰⁶ “A person who is highly afflicted by acute and chronic diseases and oppressed by the ruling powers, is relieved of all his fears and anxieties by the mere chanting of the Name of Sri Narayana”⁴⁰⁷

4 Sri Nama Sankirtan dispels all griefs⁴⁰⁸

“Incessant chanting of Sri Hari-Nama, destroys all diseases and obstacles This Name is the best remedy for the rooting out of all misfortunes”⁴⁰⁹ “Continuous chanting of Sri Hari-Nama destroys all kinds of sins, removes obstacles, and strikes at the very root of distress of all kinds”⁴¹⁰ “Just as the sun dispels darkness, or a heavy wind drives away formations of clouds, even so, the Infinite Lord manifesting in the hearts of those persons who listen, and chant the narrations connected with His glorious Deeds, destroys all their miseries”⁴¹¹ “Persons who are perplexed and

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- 406 आधयो व्याधयो यस्य स्मरणान्नामकीर्तनात् ।
तदैव विलयं यान्ति तमनन्तं नमाम्यहम् ॥ ह भ वि २।११।३५५
- 407 महाव्याधिसमाच्छन्नो राजबाधोपपीडित ।
नारायणेति सकीत्य निरातको भवेन्नर ॥ बह्नि पु ॥ ३५६
- 408 सवदुःखोपशमनत्वम् ॥
- 409 सवरोपोपशमनं सर्वोपद्रवनाशनम् ।
शान्तिदं सर्वारिष्टानां हरेर्नामानुकीर्तनम् ॥ बृ वि पु ॥ ३५७
- 410 सवपापप्रशमनं सर्वोपद्रवनाशनम् ।
सवदुःखक्षयकरं हरिनामानुकीर्तनम् ॥ ब्र वै पु ॥ ३५८
- 411 सकीत्यमानो भगवाननन्तं श्रुतानुभावो व्यसनं हि पु साम् ।
प्रविश्य चित्तं विधुनोत्यशेषं यथा तमोऽर्कोऽग्निमिवातिवात् ॥
भा १२।१२।४७ ॥ ३५९

depressed in spirits, those who are sluggish, those who are awfully frightened, and those who are attacked with virulent diseases, are all totally freed from all their afflictions, both physical and mental, and attain perfect happiness, by uttering the word 'Narayana'⁴¹² "By the mere chanting of Sri Hari-Nama, the Lord of incomprehensible prowess, cruel beings like Yakshas, demons, ghosts, evil spirits, etc., flee away **Sri Nama-Sankirtan is an excellent remedy to destroy all evils**"⁴¹³ "There is no doubt that Sri Nama-Sankirtan, even when uttered in times of hunger, thirst, or when tumbling down, is the best course to wipe out all sufferings"⁴¹⁴ "The blazing flames of infatuation, that is spreading daily, is burning down mankind incessantly But the fires would never burn, when one, either uttering or listening Sri Hari-Nama, takes shelter in the cooling shadows of rain-bearing clouds of Sri Hari-Nama"⁴¹⁵

5 Sri Nama-Sankirtan removes the sufferings caused by
Kali⁴¹⁶

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- 412 आर्ता विषण्णा शिथिलाश्च भीता घोरेषु च व्याधिषु वतमाना ।
सकीत्य नारायणशब्दमेक विमुक्तदुखा सुखिनो भवन्ति ॥
वि घ, ह भ वि २।११।३६०
- 413 कीतनाद्देवदेवस्य विष्णोरमिततेजस ।
यक्षराक्षसत्रेतालभूतप्रेतविनायका ॥
डाकिन्यो विद्रवन्ति स्म ये तथान्ये च हिंसका ।
सर्वानथहर तस्य नामसकीतन स्मृतम् ॥ वि घ ,, ३६१-३६२
- 414 नामसकीतन कृत्वा क्षुत्प्रस्रविलादिषु ।
वियोग शीघ्रमाप्नोति सर्वानर्थेन सशय ॥ वि घ ,, ३६३
- 415 मोहानलोलसज्ज्वालाज्वललोकेषु सवदा ।
यन्नामाम्भोधरच्छाया प्रविष्टो नैव दह्यते ॥ प पु ,, ३६४
- 416 कलिबाधापहारित्वम् ॥

“Hereafter there is no fear of the sharp fangs of the evil serpent of Kali. By the conflagration of Govinda-Nama, not only they are burnt but will be also reduced to ashes”⁴¹⁷ “In this terrible Kali Yuga, those men, who have taken resort to the chanting of Sri Hari-Nama alone, have fulfilled the noble purpose of their life. Kali can do no harm to them”⁴¹⁸ “The age of Kali is unable to do any harm to those persons who utter daily ‘O Kesav! O Hare! O Govinda! O Vasudev! O Infinite One like the universe!’ And such other Names”⁴¹⁹ “O eminent man! Kali (the personification of the Kali Yuga) does not torment those people who perform the Kirtan of Sri Vasudev—the Supporter of the universe”⁴²⁰

6 Sri Nama Sankirtan redeems persons destined to hell⁴²¹

“The dwellers of the infernal regions in hell, as they uttered Sri Hari-Nama, being instilled with devotion to Sri Hari, went to Vaikunth Loka”⁴²² “By chanting Sri Hari-Nama, even the worst of sinners who are being tortured for long in the horrible hell, are completely liberated”⁴²³

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- 417 कलिकालकुसपस्य तीक्ष्णदष्टस्य मा भयम् ।
गोविन्दनामदावेन दग्धो यास्यति भस्मताम् ॥ ह भ वि २।११।३६५
- 418 हरिनामपरा ये च घोरे कलियुगे नरा ।
त एव कृतकृत्याश्च न कलिर्बाधते हि तान् ॥ वृ ना पु ,, ३६६
- 419 हरे केशव गोविन्द वासुदेव जगन्मय ।
इतीरयन्ति ये नित्यं न हि तान् बाधते कलि ॥ वृ ना पु ,, ३६७
- 420 येऽहर्निश जगद्धातुर्वासुदेवस्य कीर्तनम् ।
कुर्वन्ति तान् नरव्याघ्र न कलिर्बाधते नरान् ॥ वि घ ,, ३६८
- 421 नारक्युद्धारकत्वम् ॥
- 422 यथा यथा हरेर्नाम कीर्तयन्तिस्म नारका ।
तथा तथा हरौ भक्तिमुद्बहन्तो दिव ययु ॥ नृ पु ,, ३६९
- 423 नरके पच्यमानानां नराणां पापकर्मणाम् ।
मुक्तिं सजायते तस्मान्नामसकीर्तनाद्वरे ॥ इ स ,, ३७०

7 Sri Nama Sankirtan destroys destiny⁴²⁴

"Hence for those who are after the attainment of liberation, there is no other method so competent as the incessant chanting of Sri Hari-Nama, because Sri Hari-Nama-Sankirtan does not harness the human mind into actions (*Karma Kanda*) but cuts asunder their restraints, whereas, the expiatory rites once again prompt the mind for impure actions, influenced by the qualities of *Rajas* and *Tamas*"⁴²⁵ "People in this age would never worship the Supreme Lord Sri Hari, Whose Name even if unconsciously uttered by a man at the threshold of death, bedridden, extremely afflicted, deprived of strength, and unable to move the limbs even, attains the highest goal, completely freed from all the evil bonds of *Karma*"⁴²⁶ "Even a worm-like person, utterly inferior and insignificant in position, uttering the Name 'Govinda' everyday, having controlled his senses, is totally freed from all the sins, and shines like a god"⁴²⁷

8 Sri Nama Sankirtan destroys all offences⁴²⁸

"There is no doubt whatsoever that I definitely pardon crores of offences of the person who utters My Names with implicit faith"⁴²⁹

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- 424 प्रारब्धविनाशित्वम् ॥
- 425 नात पर कमनिबन्धकृन्तन मुमुक्षता तीर्थपदानुकीर्तनात् ।
न यत्पुन कर्मसु सज्जते मनो रजस्तमोभ्या कलिल ततोऽन्यथा ॥
भा ६।२।४६, ह भ वि रा११।३७१
- 426 यन्नामधेय म्रियमाण आतुर पतन् स्वल्पन् वा विवशो गृणन् पुमान् ।
विमुक्तकर्मागल उत्तमा गति प्राप्नोति यक्ष्यन्ति न त कलौ जना ॥
भा १२।३।४४, ३७२
- 427 गोविन्देति जपन् जन्तु प्रत्यह नियतेन्द्रिय ।
सर्वपापविनिर्मुक्त सुरवद्भासते नर ॥ बृ ना पु, ३७४
- 428 सर्वापराधभञ्जनत्वम् ॥
- 429 मम नामानि लोकेऽस्मिन् श्रद्धया यस्तु कीर्तयेत् ।
तस्यापराधकोटीस्तु क्षमाम्येव न सशय ॥ वि या, ३७५

9 Sri Nama Sankirtan grandly fulfills all wants⁴³⁰

"Any fault of the Vedic Mantras caused by the defective pronunciation or tune, flaws arising from the irregular performance of Tantric rites, any other defects in the observance due to non-conformity of time, place, articles, or persons, are completely removed by the effect of Sri Nama-Sankirtan "⁴³¹ "I offer my prostrated obeisances to the Supreme Lord Achyuta by Whose recollection or by the utterance of Whose Name, all the defects in the performance of sacrifices and such other holy rites, are fully remedied "⁴³²

10 Sri Nama-Sankirtan is superior to all the Vedas⁴³³

"By uttering the two syllables 'Ha-rī' one derives all the benefits arising from the study of all the four Vedas, such as Rīg, Yajur, Sama, and Atharva. Hence, the exponents of Sastras emphasize that the effect of uttering the Name 'Krishna' is far superior to that of the study of Vedas "⁴³⁴ "O my dear! Pray do not peruse the Rīg, Yajur, or Sama Vedas, daily utter 'Govinda', Sri Hari's Name which is worth singing "⁴³⁵ "Even each Name of Sri Vishnu is far supe-

430 सवसपूर्तिकारित्वम् ॥

431 मन्त्रतस्तत्रतश्छिद्र देशकालाहवस्तुत ।
सर्वं करोति निश्छिद्र नामसकीर्तन तव ॥ ह म वि २।११।३७६

432 यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु ।
न्यून सपूणतामेति सद्यो वन्दे तमच्युतम् ॥ स्क पु ,, ३७७

433 सववेदाधिकत्वम् ॥

434 ऋग्वेदो हि यजुर्वेदं सामवेदोऽप्यथवण ।
अधीनास्तेन येनोक्त हरिरित्यक्षरद्वयम् ॥ वि घ ,, ३७८

435 मा ऋचो मा यजुस्तात मा साम पठ किंच न ।
गोविन्देति हरेर्नाम गेय गायस्व नित्यश ॥ स्क पु ,, ३७९

rior to the study of all the Vedas, one Name 'Rama' is equal to one thousand Names of Sri Vishnu "436

11 Sri Nama Sankirtan is far superior to all pilgrimages⁴³⁷

"Why should one visit Kurukshetra, Kasi, or Pushkar, if on the tip of his tongue always dance the two syllables 'Ha ri'?"⁴³⁸ "The effects of constantly chanting the Name 'Krishna' is by far superior to that of making crores of pilgrimages"⁴³⁹ "There are crores of pilgrimages, but when compared with the chanting of Sri Hari-Nama, the benefit that one can derive from such pilgrimages is not even equal to an infinitesimal fraction of the result arising from the chanting of the Name"⁴⁴⁰ "O son! If you are really interested in your deliverance, utter the Name 'Go-vinda' clearly and repeatedly Of what avail are the various Sastras, such as Vedas and Agamas, and the innumerable pilgrimages?"⁴⁴¹

12 Sri Nama Sankirtan is far superior to all holy acts⁴⁴²

"Holy acts, such as presenting a crore of cows on the occasion of the solar eclipse, residing on the

- 436 विष्णोरेकैकनामापि सबवेदाधिक मतम् ।
तादृङ्नामसहस्रेण रामनाम सम स्मृतम् ॥ ह भ वि २।११।३८०
- 437 सर्वतीर्थाधिकत्वम् ॥
- 438 कुरुक्षेत्रेण किं तस्य किं काश्या पुष्करेण वा ।
जिह्वाग्रे वसते यस्य हरिरित्यक्षरद्वयम् ॥ स्क पु ,, ३८१
- 439 तीर्थकोटिसहस्राणि तीर्थकोटिशतानि च ।
तानि सर्वाण्यवाप्नोति विष्णोर्नामानुकीतनात् ॥ वा पु ,, ३८२
- 440 विश्रुतानि बहून्वेव तीर्थानि बहुधानि च ।
कोट्यंशेनापि तुल्यानि नामकीतनतो हरे ॥ वि स ,, ३८३
- 441 किं तात वेदागमशास्त्रविस्तरैस्तीर्थैरनेकैरपि किं प्रयोजनम् ।
यद्यात्मनो वाञ्छसि मुक्तिकारणं गोविन्द गोविन्द इति स्फट रट ॥
- 442 सबसत्कर्माधिकत्वम् ॥

banks of the Ganges at Prayag (Allahabad) for a Kalpa, performing billion sacrifices, and offering gifts of gold in quantities as large as 'Sumeru' are not even a part of a hundredth part of what you gain through the Kirtan of Sri Govinda"⁴⁴³ "The observance of any number of pious deeds, such as constructing wells, starting hospitals, etc., render the ties of worldliness tighter and tighter, resulting finally in inescapable bondage, but Sri Hari-Nama alone leads one to the Lotus Feet of Sri Hari"⁴⁴⁴ "O King! If you covet the fruit of performing a thousand Vajapeya sacrifices daily, do chant the Name 'Govinda' on getting up from the bed early at daybreak"⁴⁴⁵ "O great King! What benefits would the study of *Sankhya* principles or *Tattvas*, which helps towards a discriminative understanding of the soul and matter, afford you? Or even, of what avail would the practice of the eightfold *Yogas* be to you? If you actually aim deliverance, then, do utter the Name 'Govinda' "⁴⁴⁶

13 Sri Nama Sankirtan grants all prayers⁴⁴⁷

"The constant chanting of the Name 'Krishna', roots out all the evil influence of the six enemies (lust, anger, greed, infatuation, pride, and prejudice), is an

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- 443 गोकोटिदान ग्रहणे खगस्य प्रयागगगोदककल्पवास ।
यज्ञायुत मेरुसुवर्णदान गोविन्दकीर्तन समशतांश ॥ ह म वि २११।३८५
- 444 इष्टापूर्तानि कर्माणि सुबहूनि कृतान्यपि ।
भवहेतूनि तान्येव हरेर्नाम तु मुक्तिदम् ॥ बौ स ,, ३८६
- 445 वाजपेयसहस्राणा नित्य फलमभीप्स्यसि ।
प्रातस्तथाय भूपाल कुरु गोविन्दकीर्तनम् ॥ ग पु ,, ३८७
- 446 किं करिष्यति साख्येन किं योगैर्नरनायक ।
मुक्तिमिच्छसि राजेन्द्र कुरु गोविन्दकीर्तनम् ॥ ग पु ,, ३८८
- See footnote 128 ३८९
- 447 सर्वाधिप्रदत्वम् ॥

adept in destroying all other hostile causes and is the root of the spiritual well-being”⁴⁴⁸ “O chief amongst Brahmins! A hundred desires of a person are fulfilled when he chants Sri Hari-Nama through any motives”⁴⁴⁹ “The Kirtan of the Name ‘Krishna’ enables the attainment of all auspicious results, increases longevity, destroys the innumerable diseases, helps gaining both enjoyment and liberation, and the attainment of even Vaikunth itself”⁴⁵⁰ “I bow down repeatedly to all those persons who take the Name ‘Vishnu’, even if they do so in joke or ridicule, as they too are extremely blessed and fortunate”⁴⁵¹ “Those who utter My Names at all times, are indeed fortunate and blessed. They have indeed achieved everything achievable having taken this birth”⁴⁵² “Indeed, he is blessed who utters even once the Name ‘Hari’, which is extremely rare to sinners in this age of Kali! There is no doubt about it”⁴⁵³ “Great men who appreciate good qualities, and adopt the essence, praise this age, as in this Kali, the uttering of the Name ‘Krishna’ is the only practice that helps one to attain

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- 448 एतत् षड्वगहरण रिपुनिग्रहण परम् ।
अध्यात्ममलमेतद्धि विष्णोर्नामानुकीर्तनम् ॥ ह भ वि २।११।३९०
- 449 हृदि कृत्वा तथा काममभीष्ट द्विजपुगवा ।
एक नाम जपेद्यस्तु शत कामानवाप्नुयात् ॥ वि घ ,, ३९१
- 450 सवमगलमागल्यमायुष्य व्याधिनाशनम् ।
भुक्तिमुक्तिप्रद दिव्य वासुदेवस्य कीर्तनम् ॥ कृ स्तो ,, ३९२
- 451 परिहासोपहासाच्चैर्विष्णोर्गृह्णन्ति नाम ये ।
कृतार्थास्तेऽपि मनुजास्तेभ्योऽप्यीह नमो नम ॥ ना व्यू ,, ३९३
- 452 ते ध्यास्ते कृतार्थाश्च तैरेव सुकृत कृतम् ।
तैराप्त ज मन प्राप्य ये काले कीर्तयन्ति माम् ॥ व पु ,, ३९४
- 453 सकृदुच्चारयन्त्येतद्बुलभ चाकृतात्मनाम् ।
कलौ यगे हरेर्नाम ते कृतार्था न शशय ॥ व पृ ,, ३९५

all the achievements of humanity”⁴⁵⁴ “The Sankirtan of Sri Hari-Nama is the noblest penance in this age As such, to please Sri Krishna, it is imperatively necessary to practise the chanting of His Name”⁴⁵⁵

14 Sri Nama-Sankirtan possesses all kinds of power⁴⁵⁶

“Those powers by which all sins are dispelled by the observance of holy acts, such as gifts, vows, penances, and pilgrimages, by the service of gods, saints, etc., by the performance of sacrifices like Asvamedha, Rajasuya, etc., and by gaining the knowledge of the supreme spirit, etc., have been attracted from these performances and pursuits by Sri Hari and imbued in His Own Names Srīman Nama dispels all the most awful sins like a whirlwind that blows up even the heaviest of obstacles in its way or like the sun dispelling pitch-darkness”⁴⁵⁷ ‘For attaining the ultimate goal, it is incumbent upon everyone to employ (utter) the Name which he likes best, of the Wielder of the Disc, the God of gods, Who is All-powerful’⁴⁵⁸

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| 454 | कलि सभाजयन्त्यार्या गुणज्ञा सारभागिन । | भा ११।५।३६ |
| | यत्र सकीर्तनेनैव सब स्वार्थोऽभिलभ्यते ॥ | ह भ वि २।११।३९६ |
| 455 | तथा चैवोत्तम लोके तप श्रीहरिकीर्तनम् । | |
| | कलौ युगे विशेषेण विष्णुप्रीत्यै समाचरेत् ॥ | स्क पु ,, ३९७ |
| 456 | सर्वशक्तिमत्त्वम् | |
| 457 | दानव्रततपस्तीक्ष्णक्षेत्रादीना च या स्थिता । | |
| | शक्तयो देवमहता सर्वपापहरा शुभा ॥ | ,, ,, ३९८ |
| | राजसूयाश्वमेधाना ज्ञानस्याध्यात्मवस्तुन । | |
| | आकृष्य हरिणा सर्वा स्थापिता स्वेषु नामसु ॥ | ,, ,, ३९९ |
| | वातोऽप्यतो हरेर्नाम्न उग्राणामपि दु सह । | |
| | सर्वेषा पापराशीना यथैव तमसा रवि ॥ | ,, ,, ४०० |
| 458 | सर्वाथशक्तियक्तस्य देवदेवस्य चक्रिण । | |
| | यच्चाभिरुचित नाम तत् सर्वार्थेषु योजयेत् ॥ | ब्र पु ,, ४०१ |

15 Sri Nama Sankirtan imparts bliss to the whole universe⁴⁵⁹

"O Hrishikes' By singing Your Glory, the whole universe rejoices and becomes engrossed in It. The demons being awfully afraid, run away helter-skelter in all directions, and a galaxy of Siddhas offer their prostrations to You "⁴⁶⁰

16 Sri Nama Sankirtan makes one universally adorable⁴⁶¹

"Those who utter the Names 'Narayana', 'Jaganatha', 'Vasudev', 'Janardan' daily, are the most revered persons throughout the universe "⁴⁶² "I daily offer my prostrated obeisances to him, who utters the Name 'Hari', while in his sleep, taking his food, walking, sitting, getting up, speaking, etc "⁴⁶³ "My humble repeated prostrations to all those women, Sudras, and even Chandalas, or others of sinful births, who constantly utter the Name 'Hari' with implicit faith "⁴⁶⁴

17 Sri Nama Sankirtan singularly rescues even an absolutely helpless one⁴⁶⁵

459 जगदानन्दकत्वम् ॥

460 स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षासि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसखा ॥
गी ११।३६, ह भ वि २।११।४०२

461 जगद्वन्द्यतापादकत्वम् ॥

462 नारायण जगन्नाथ वासुदेव जर्नादिन ।
इतीरयन्ति ये नित्य ते वै सबत्र वन्दिता ॥ बृ ना पु ,, ४०३

463 स्वपन भुञ्जन् व्रजस्तिष्ठन्नुत्तिष्ठश्च वदस्तथा ।
ये वदन्ति हरेर्नाम तेभ्यो नित्य नमो नम ॥ बृ ना पु ,, ४०४

464 स्त्री शूद्र पुक्कशो वापि ये चान्ये पापयोनय ।
कीर्तयन्ति हारि भक्त्या तेभ्योऽपीह नमो नम ॥ ना व्यु ,, ४०५

465 अगत्येकगतित्वम् ॥

“Even those persons having no other resort, on account of their births in sinful sections of society, those who are deplorably engrossed in creature-comforts, who inflict sufferings upon others, are devoid of learning and dispassion, are bereft of any celibacy, and who are totally abandoned by all *Dharmas* and who only utter the Name Krishna’ all easily attain that rare Resort, unattainable by even all those who practise all their religious rites ”⁴⁶⁶

18 Sri Nama Sankirtan can be practised everywhere
and at all times⁴⁶⁷

“O Lubdhak! For chanting Sri Hari-Nama, there are no restrictions at all of place and time There is no objection to utter His Name even with an unclean mouth ”⁴⁶⁸ “Sri Hari is the Sanctifier of everything hence, there is no need of observing any taboo such as pollution, in uttering His Name, It should be uttered always and everywhere ”⁴⁶⁹ **“For uttering the Name no consideration of place, time, or purity, etc , need ever be observed** The Name alone is quite independent and does fulfil all the desires of Its votaries ”⁴⁷⁰ “The utterance of the ‘Rama’ Nama repeat-

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- 466 अनन्यगतयो मर्त्या भोगिनोऽपि परन्तपा ।
ज्ञानवैराग्यरहिता ब्रह्मचर्यादिवर्जिता ॥ ह भ वि २।११।४०६
सवधर्मोज्झिता विष्णोर्नाममात्रकजल्पका ।
सुखेन या गतिं यान्ति न ता सर्वेऽपि धार्मिका ॥ वृ स ,, ४०७
- 467 सदा सवत्र सेव्यत्वम् ॥
- 468 न देशनियमस्तस्मिन् न कालनियमस्तथा ।
नोच्छिष्टादौ निषेधोऽस्ति श्रीहरेर्नाम्नि लुब्धक ॥ वि घम ,, ४०८
- 469 चक्रायुधस्य नामानि सदा सवत्र कीतयेत् ।
नाशौच कीतने तस्य स पवित्रकरो यत ॥ वै मा ,, ४०९
- 470 न देशकालावस्थामु शुद्ध्यादिकमपेक्षते ।
किन्तु स्वतन्त्रमेवैतन्नाम कामितकामदम् ॥ स्क पु ,, ४१०

edly, delivers all from bondage It never depends upon time or place, or purity and impurity ”⁴⁷¹ “O King! There is no special rule in selecting place or time for uttering Sri Hari-Nama In acts like gifts, sacrifices, uttering Mantras, etc., these are, no doubt, observed, but never for chanting the Name ”⁴⁷²

19 Sri Nama Sankirtan achieves Sri Krishna Himself⁴⁷³

“O earth! He who utters Names like ‘Vasudev’, ‘Achyuta’, ‘Ananta’, ‘Narayana’, etc., constantly, devotes himself to Me indeed!”⁴⁷⁴ ‘O King! Of what avail is the study of *Sankhya* principles, or the practice of *Yoga*? If you yearn for Sri Krishna, do shout the Name ‘Govinda’ ”⁴⁷⁵ He, who utters the two syllables ‘Ha-ri’ becomes fit to attain *Moksha*, i.e., Sri Krishna, as it amounts to his having grandly accomplished all the practices ”⁴⁷⁶ “Even if persons, with distracted and impure mind, always utter Sri

- 471 न देशकालनियमो न शौचाशौचनिर्णय ।
पर सकीतनादेव राम रामेति मुच्यते ॥ ह भ.वि २।११।४११
- 472 न देशनियमो राजन् न कालनियमस्तथा ।
विद्यते नात्र सन्देहो विष्णोर्नामानुकीतने ॥ व चि ,, ४१२
कालोऽस्ति दाने यज्ञे च स्नाने कालोऽस्ति सज्जपे ।
विष्णुसकीतने कालो नास्त्यत्र पृथिवीतले ॥ व चि ,, ४१३
See footnote 7 ,, ४१४
- 473 मुक्तिप्रदत्वम् ॥
- 474 नारायणाच्युतानन्त वासुदेवेति यो नर ।
सतत कीर्तयेद्भूमि याति मल्लयता स हि ॥ व पु ,, ४१५
- 475 किं करिष्यति साख्येन किं योगैर्नरनायक ।
मुक्तिमिच्छसि राजेन्द्र कुरु गोविदकीर्तनम् ॥ ग पु ,, ४१६
- 476 सकृदुच्चारित येन हरिरित्यक्षरद्वयम् ।
बद्ध परिकरस्तेन मोक्षाय गमनं प्रति ॥ स्क पु ,, ४१७
- 477 अप्यन्यचित्तोऽशुद्धो वा य सदा कीर्तयेद्धरिम् ।
सोऽपि दोषक्षयान्मुक्तिं लभेच्चेदिपतिर्यथा ॥ ब्रह्म पु ,, ४१८

Harī-Nama, they are freed from all sins and attain the Supreme Resort like Sisupal, the ruler of the Chedi country ”⁴⁷⁷ “He who utters the Name ‘Narayana’ even once, avoiding all laziness, becomes pure-hearted and exclusively devotes himself to the Supreme Lord ”⁴⁷⁸ “Even a person, who keeps illicit connection with others’ wives, and practises malicious wickedness on others, becomes pure-hearted by the chanting of Sri Harī-Nama, and attains Sri Krishna’s Lotus Feet ”⁴⁷⁹ “Even one, who is rid of all religious conducts and addicted to the commission of various sins, attains Sri Krishna’s Lotus Feet through Nama-Kīrtan, there is not the least doubt in it ”⁴⁸⁰ “Even sinners, howsoever they utter any of the Lord’s Names or hear It, are purified and attain the Lord’s Lotus Feet ”⁴⁸¹

“The twin syllables ‘Ha ri’ are the provision for the life’s journey, the remedy for the disease of worldliness, and the Sweet Resort for the cessation of grief and deep anguish ”⁴⁸² “Luscious sweetness—ever new at every moment, flows incessantly from Sri Murārī’s Names, and as such are pregnant with the nectar of music Those who sing Them aloud unabashed

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- 478 सकृदुच्चारयेद्यस्तु नारायणमतद्रित ।
शुद्धान्त करणो भूत्वा निर्वाणमधिगच्छति ॥ ह भ वि २।११।४१९
- 479 परदाररतो वापि परापकृतिकारक ।
स शुद्धो मुक्तिमाप्नोति हरेर्नामानुकीर्तनात् ॥ म पु ,, ४२०
- 480 सवधमबहिर्भूत सवपापरतस्तथा ।
मुच्यते नात्र सन्देहो विष्णोर्नामानुकीर्तनात् ॥ वैश स ,, ४२१
- 481 यथा कथञ्चिद् यन्नाम्नि कीर्तिते वा श्रुतेऽपि वा ।
पापिनोऽपि विशुद्धा स्यू शुद्धा मोक्षमवाप्नुयु ॥ बृ ना पु ,, ४२२
- 482 प्राणप्रयाणपाथेय ससारव्याधिभेषजम् ।
दुःखशोकपरित्राण हरिरित्यक्षरद्वयम् ॥ भा वि ,, ४२३

and joyously, are truly the liberated souls, while living There is no doubt about it”⁴⁸³ “O Lord! Those who in their helpless state, at the time of their death, utter Your Names describing the Attributes, Accounts, etc., of Your Descents, destroying the accumulated sins of many births at once, reach You Who are the naked (uncovered) luminous eternal Truth I take absolute shelter in You”⁴⁸⁴ “Sankirtan of the Lord’s Attributes, Accounts, Names, etc., are more than enough to destroy such sins of people, because the sinful dying Ajamil by calling his son Narayana by his name, attained liberation”⁴⁸⁵

20 Sri Nama Sankirtan leads to Vaikunth⁴⁸⁶

“People who, while moving, standing, sleeping, inhaling, or exhaling, or even with want of faith, utter the Name ‘Hari’—the trampler of Kali, *i e*, destroyer of its sins, attains his true nature of liberation Can there be any doubt of his attaining the highest Dham, *i e*, Golok, if he does so with devotion?”⁴⁸⁷ “Even if a Brahmin has illicit intercourse with a Chandal

483 नव्य नव्य नामधेय मुरारेयद्यच्चैतद्गोपयिष्यपुष्टम् ।
ये गायन्ति त्यक्तलज्जा सहर्षं जीवन्मुक्ता सशयो नास्ति तत्र ॥
ना पु, ह भ वि २।११।४२४

See footnote 170

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484 यस्यावतारगुणकमविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति ।
तेऽनेकजन्मशमल सहसैव हित्वा सयान्त्यपावृतमृत तमज प्रपद्ये ॥
भा ३।९।१५ „ ४२६

485 एतावतालमघनिहरणाय पु सा
सकीतन भगवतो गुणकमनाम्नाम् ।
विक्रुष्य पुत्रमघवान् यदजामिलोऽपि
नारायणेति म्रियमाण इयाय मुक्तिम् ॥ भा ६।३।२४ „ ४२७

486 श्रीवैकुण्ठलोकप्रापकत्वम् ॥

487 ब्रजस्तिष्ठन् स्वपन्नश्नन् श्वसन् वाक्यप्रपूरणे ।
नामसकीतन विष्णोर्हृलया कलिमदनम् ॥ लि पु „ ४२८

woman in menses, or eats food cooked in intoxicating liquors, but utters the Name 'Hari' at the time of his death, abandoning that very day the heap of sins arising from his past sinful actions, and being liberated from the bondage of worldliness, attains residence with Him"⁴⁸⁸ "He, on the tip of whose tongue the word 'Hari' always exists, *ie*, who always utters Hari' attains Vishnu Loka, being freed from the cycle of rebirths"⁴⁸⁹ "He who utters 'Krishna', 'Krishna' wherever he be, achieves the highest goal of Sri Krishna's loving service, all his sins being destroyed"⁴⁹⁰ "The Name 'Kesav' that is uttered, is the highest and purest of auspicious deeds, the sole passport to go to Sri Govinda's Abode and that alone is the only place of good deeds in this world"⁴⁹¹ "The sinner (the adulterous) Ajamil uttering the Name of Sri Hari in the act of calling his son by his name, at the time of his death, went to Sri Hari's best Dham"⁴⁹² "Ajamil—the resort of all sins, uttering 'Narayana' under the semblance of calling his son, went to Varkunth How

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- 488 ब्राह्मण इवपची भूञ्जन् विशेषेण रजस्वलाम् ।
अश्नाति सुरया पक्व मरणे हरिमुच्चरन् ॥ह भ वि २।११।४२९
अभक्ष्यागम्ययोजात विहायाघौघसञ्चयम् ।
प्रयाति विष्णुसालोक्य विमुक्तो भवबन्धन ॥ ना पु ,, ४३०
- 489 जिह्वाग्रे वतते यस्य हरिरित्यक्षरद्वयम् ।
विष्णोर्लोकमवाप्नोति पुनरावृत्तिदुलभम् ॥ वृ ना पु ,, ४३१
- 490 यत्र तत्र स्थितो वापि कृष्ण कृष्णेति कीर्तयेत् ।
सर्वपापविशुद्धात्मा स गच्छेत् परमा गतिम् ॥ प पु ,, ४३२
- 491 तदेव पुण्य परम पवित्र गोविन्दगेहे गमनाय पत्रम् ।
तदेव लोके सुकृतैकसत्र यदुच्यते केशवनाममात्रम् ॥ व पु ,, ४३३
- 492 एव सग्रहणीपुत्राभिधानव्याजतो हरिम् ।
समुच्चारयन्तिकालेज्जाह्वाम तत्परम हरे ॥ ब्र वै पु ,, ४३४

much better would the result be, if It is uttered with implicit faith?"⁴⁹³

"Those who sing the Names of Sri Vishnu—Who has black bee-like Eyes on His Lotus Face, like the Face of Sri Lakshmi, holds the conchshell, lotus, the disc, the bow and arrow, the mace and sword in His Hands, and Who is the Bestower of boons, sure shall go to the Abode of Sri Madhusudan "⁴⁹⁴ **"That a person who utters 'Krishna' out of fear of worldly life and is freed therefrom, attains His Lotus Feet, is quite certain "**⁴⁹⁵ 'Even, he who is given to the habit of committing the worst sins at all times, attains to the Ultimate Goal Vaikunth by Sri Nama-Sankirtan "⁴⁹⁶ "O great King' If you really aspire after the attainment of the supreme knowledge, and thence the realisation of Eternal Abode, chant constantly with great regard the Name 'Govinda' "⁴⁹⁷

21 Sri Nama Sankirtan pleases Sri Krishna⁴⁹⁸

"By chanting the Name 'Vasudev', even a patient or a drunkard becomes eternally free and attains the

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- 493 नारायणमिति व्याजादुच्चाय कलुषाश्रय ।
अजामिलोऽप्यगाद्धाम किमुत श्रद्धागणन् ॥ ह भ वि २।११।४३५
See footnote 24 " ४३६
- 494 ये कीर्तयन्ति वरद वरपद्मनाभ शखाब्जचक्रशरचापगदासिहस्तम् ।
पद्मालयवदनपंकजषट्पदाक्ष नून प्रयान्ति सदन मधुघातिनस्ते ॥
वा पु " ४३७
- 495 वासुदेवेति मनुज उच्चाय भवभीतिरिति ।
तन्मुक्त पदमाप्नोति विष्णोरेव न सशय ॥ आ पु " ४३८
- 496 सवदा सर्वकालेषु येऽपि कुर्वन्ति पातकम् ।
नामसकीर्तनं कृत्वा यान्ति विष्णो परपदम् ॥ न पु " ४३९
See footnote 5 " ४४०
- 497 यदीच्छसि परज्ञानं ज्ञानादयत् परमपदम् ।
तदादरेण राजेन्द्र कुरु गोविन्दकीर्तनम् ॥ ग प्र " ४४१
- 498 श्रीभगवत्प्रीणनत्वम् ॥

pleasure of Sri Maha Vishnu "499 "O Vipras' Sri Kesav is pleased with him, who performs the Sankirtan of Sri Vishnu's Name, even when he is hungry, thirsty, or stumbling"500 "O blessed one! He who utters the Name 'Vishnu', while he is hungry, thirsty, or while stumbling, etc., pleases Sri Kesav "501

22 Hence Sri Nama Sankirtan wins over Sri Krishna502

"The fact Sri Krishnaa (Draupadi) cried aloud piteously calling Me, by My Name 'Govinda', though very far from her, cannot be obliterated from My Heart I am over head and ears in her debt "503 "O Arjun! I swear before you that I become practically purchased by those who sing the Names in My presence and dance, and those who sing My Names and weep before My Sri Murti, I—Janardan, being unpurchasable by others, become purchased by them "504 "Truly he, on the tip of whose tongue the twin syllable-

- 499 वासुदेवस्य सकीर्त्या सुरापो व्याधितोऽपि वा ।
मुक्तो जायेत नियत महाविष्णु प्रसीदति ॥ ह भ वि २।११।४४२
- 500 नामसकीतन विष्णो क्षुत्तटप्रस्खलितादिषु ।
करोति सतत विप्रास्तस्य प्रीतो ह्यधोक्षज ॥ बृ ना पु ,, ४४३
- 501 नामसकीतन विष्णो क्षुत्तटप्रस्खलितादिषु ।
य करोति महाभाग तस्य तुष्यति केशव ॥ वि ष ,, ४४४
- 502 श्रीभगवद्वशीकारित्वम् ॥
- 503 ऋणमेतत् प्रवृद्ध मे हृदयान्नापसपति ।
यद् गोविन्देति चुक्रोश कृष्णा मा दूरवासिनम् ॥ म भा ,, ४४५
- 504 गीत्वा च मम नामानि नतयेन्मम सन्निधौ ।
इद ब्रवीमि ते सत्य क्रीतोऽह तेन चार्जुन ॥ आदि पु ,, ४४६
- गीत्वा च मम नामानि रुदन्ति मम सन्निधौ ।
तेषामह परिक्रीतो नान्यक्रीतो जनादन ॥ आदि पु ,, ४४७

bles 'Ha-ri' exist, has allured and attracted the Lord once and for all"⁵⁰⁵

23 Sri Nama Sankirtan Itself is the highest End of human existence⁵⁰⁶

"The Kirtan of Sri Damodar is the most auspicious attainment, the earning of the highest wealth (*Prem*), and the very purpose of human life"⁵⁰⁷ "The Kirtan of Sri Vasudev is the sublime learning, the highest penance and the supreme truth"⁵⁰⁸

24. Sri Nama Sankirtan is the highest form of devotion⁵⁰⁹

"The *Smarana* (remembrance) of Sri Vishnu, which destroys all the sins, is accomplished with great exertions, but His Kirtan (utterance) is completed just by the movement of lips Hence it is better than remembrance"⁵¹⁰ "O Bharata! Hari's Names will manifest Themselves on the tongue of the person who has worshipped Sri Vasudev in hundreds of births"⁵¹¹ "All the fruits that one derived in Satya Yuga by devotedly worshipping Sri Hari even by hundreds of sacrifices, is obtained unimpaired by the Kir-

- 505 जित तेन जित तेन जितन्तेनेति निश्चितम् ।
जिह्वाग्रे वतते यस्य हरिरित्यक्षरद्वयम् ॥ ह भ वि २।११।४४९
जित भगवान् वशीकृत ॥ श्रीसनातन गोस्वामी
- 506 परमपुरुषाथत्वम् ॥
- 507 इदमेव हि मागल्यमेतदेवधनाजनम् ।
जीवितस्य फलञ्चैतद्यद्दामोदरकीतनम् ॥ का ख , वै मा ,, ४५०
See footnote 1 ,, ४५१
- 508 एतदेव पर ज्ञानमेतदेव परन्तप ।
एतदेव पर तत्त्व वासुदेवस्य कीतनम् ॥ वि र , वि ध ,, ४५२
- 509 भक्तिप्रकारेषु श्रेष्ठयम् ॥
- 510 अधच्छिस्मरण विष्णोर्बह्वायासेन साध्यते ।
ओष्ठस्पन्दनमात्रेण कीतनं तु ततो वरम् ॥ वै चि ,, ४५३
- 511 येन जमशत पूव वासुदेव समर्चित ।
तन्मुखे हरिनामानि सदा तिष्ठन्ति भारत ॥ ,, ४५४

tan of Sri Govinda in Kali Yuga "512 "What is obtained by meditation in Kṛita, by offering sacrifices in Treta, and by worshipping Sri Viṣṇu in Dvapar, is all obtained by the Sankīrtan of Sri Kesav in Kali Yuga "513

"The Manifestation of the Supreme Lord in the age of Kali is that of One Who chants constantly the Name of Sri Krishna, but Whose Bodily complexion is the very opposite, i.e., of a molten gold, Who is accompanied by His constant companions, and attendants, and the weapon-like Names of Sri Hari, Who is worshipped in this age by the Sankīrtan-like sacrifices by the really wise men "514 "Sri Hari-Nama alone, Hari Nama alone, and Hari-Nama solely is my very life There is no other go, there is no other go, no other go than His Sankīrtan " "Brahma, even if he has a thousand mouths, will not be able to describe the transcendental fruit of the utterance of Sri Hari-Nama uttered even once "515 "O Devi! When I hear any names beginning with the syllable 'Ra', my mind always becomes happy, thinking that It will be

- 512 यदम्यच्च हरिं भक्त्या कृते क्रतुशतैरपि ।
फलं प्राप्नोत्यविकलं कलौ गोविन्दकीर्तनात् ॥ ह भ वि २।१।४५५
- 513 ध्यायन् कृते यजनं यज्ञैस्त्रेतायां द्वापरेऽचयन् ।
यदाप्नोति तदाप्नोति कलौ सकीर्त्य केशवम् ॥ वि पु , ४५६
सकीर्त्यं सम्यक् उच्चैरुच्चार्य ॥ श्रीसनातन गोस्वामी
See footnote 4 , ४५७
- 514 कृष्णवर्णं त्विषाकृष्णं सागोपागास्त्रपाषवम् ।
यज्ञं सकीर्तनप्रायैयजन्ति हि सुमेधसः ॥ भा १।५।३२ , ४५८
- 515 हरेर्नामैव नामैव नामैव मम जीवनम् ।
कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥ बृ ना पु , ४६०
सकृदुच्चारयन्त्येव हरेर्नामं चिदात्मकम् ।
फलं नास्य क्षमो वक्तुं सहस्रबदनो विधिः ॥ , ४६१
- 516 रकारादीनि नामानि शृण्वतोदेवि जायते ।
प्रीतिर्मेमनसो नित्यं रामनामविशकया ॥ प पु , ४६२

'Rama-Nama' "516 "I am the lord of all the worlds and am a meditator of Sri Krishna-Nama I tell you the truth and nothing but the truth that Sri Hari Nama is the Sole Resort "517 "O Partha' There is always a niche in My Heart for all the names of those, who loudly proclaim My Name with or without faith "518

"There is no knowledge, religious vow, meditation, or any other attainment that is equal or superior to the Name Neither renunciation, control of the mind, any meritorious deed, nor the highest aspiration is equal to, or higher than the Name It is the Name alone that is the highest form of *Mukti*, the Name alone is the ultimate end in life Resort to the Name alone yields the highest kind of peace, resort to the Name alone is the abiding welfare, resort to the Name is the highest devotion, recourse to the Name alone is the ultimate end of knowledge Attachment to the Name alone is the highest Love, recollection of the Name alone is the true remembrance, the Name alone is the Root Cause of all beings and the

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- 517 ईशोऽहं सवजगता नाम्ना विष्णोर्हि जापक ।
सत्य सत्य वदाम्येष हरेर्नाम गतिनणाम् ॥ ह भ वि २।१।४६३
- 518 श्रद्धया हेलया नाम रटन्ति मम जन्तव ।
तेषा नाम सदा पार्थ वतते हृदये मम ॥ आदि पु ,, ४६४
- 519 न नामसदृश ज्ञान न नामसदृश व्रतम् ।
न नामसदृश ध्यान न नामसदृश फलम् ॥ ,, ४६५
न नामसदृशस्थानो न नामसदृश शम ।
न नामसदृश पुण्य न नामसदृशी गति ॥ ,, ४६६
नामैव परमा मुक्तिर्नामैव परमा गति ।
नामैव परमा शान्तिर्नामैव परमा स्थिति ॥ ,, ४६७
नामव परमा भक्तिर्नामव परमा मति ।
नामैव परमा प्रीतिर्नामैव परमा स्मृति ॥ ,, ४६८

Name alone is their Sole Master, the Name alone is the highest Object of worship, and the Name alone is the highest amongst all spiritual masters "519 **If a person, on seeing devotees engrossed in the chanting of the Name, becomes attached to them, he achieves Golok of Sri Krishna and rejoices in His company, i.e., with Me Hence, O Partha' Take the Names with a firm determination, as a person who is saturated with the Name is dear to Me, hence O Arjun' I again implore you to take to the service of the Name "520**

"The following is the exposition on the "*Hareinama Harernama*" Sloka in the house of Srivas Pandit, as recorded by Murari Gupta in his Mahaprabhu's exposition on 'Harernama' Sloka 'Sri Krishna Chaitanya Charitamrita', also known as Sri Murari Gupta's *Karacha*', which is an account of Sri Chaitanya Mahaprabhu by Sri Murari Gupta, who was an eye-witness of Sriman Mahaprabhu's Career and His Teachings—"On another day Sri Chaitanya Mahaprabhu—the Divine Illuminator, while deeply engrossed in Sri Hari-Sankirtan, gave a discourse on the '*Harernama*, etc,' Sloka at the house of Srivas Pandit 521 **Sri Hari Nama, Hari-Nama, and Hari Nama alone is the Sole Resort, there is no other, no other, no other go except Sri Hari Nama in the age**

नामैव कारण जन्तोर्नामैव प्रभुरेव च ।

नामैव परमाराध्यो नामैव परमो गुरु ॥ ह भ वि २।११।४६९

520 नामयुक्तान जनान् दृष्ट्वा स्निग्धो भवति यो नर ।

स याति परम स्थान विष्णुना सह मोदते ॥

तस्मान्नानामानि कौन्तेय भजस्व दृढमानस ।

नामयुक्त प्रियोऽस्माक नामयुक्तो भवार्जुन ॥ आदि पु ,, ४७०-४७१

521 श्रीमान् विश्वम्भरो देवो हरिकीर्तनतत्पर ॥

अपरेद्यु पण्डितस्य श्रीवासस्य पुरे वसत ।

व्याख्या चकार श्लोकस्य वक्ष्यमाणस्य तच्छृणु ॥ कृ च च २।२।२६-२७

of Kali ⁵²² In Kali Yuga the Primeval Lord prevails verily in the Form of Sri Hari Nama, *i e*, in His 'Paramaksharakṛitī' Accept that His *Svarup* is His Nama He is but 'Kevalam', *i e*, the Bestower of final emancipation 'Kevalam' also means 'Krishnaprem-rasasvada-prapakam' and hence 'Karunamayam', *i e*, the Bestower of 'Sevasvada' of the luscious sweetness of loving devotion to Sri Krishna This shows that Sri Hari-Nama is 'Karunamaya', *i e*, pulsating with kindness, as it is in Its very nature to show kindness to those who have Its *Abhas* It removes the heart and mind that are engrossed in worldliness and employs them in Sri Hari with loving devotion ⁵²³ In the Sloka 'Harernama' the indeclinable 'Eva' is used to mean 'Hari-Nama' alone and nothing else, *i e*, unaided or unaccompanied by any feelings of devotion, etc, or the acquisition of *Jnan*, *Karma*, *Yoga*, etc, on the part of the aspirant, *i e*, by *Namabhas* alone, all the sins of the Jiva are not only destroyed, but he becomes eligible to receive *Sri Krishna Prem* too ⁵²⁴ The 'Hari-Nama' in the Sloka (522) above is repeated thrice to lay emphasis on It or to show the vehemence of Sri Hari-Nama to all the aspirants like the *Jnanis*, *Karmis*, *Yogis*, *Bhaktas*, etc, or others who do not fall under these four heads to acquire a fondness for It The indeclinable 'Eva' in the second line of the Sloka (522) is repeated thrice, to show that nothing else other than Sri Hari-Nama, is able to destroy the sins of a Jiva All the actions like acquisition of know-

- 522 हरेर्नाम हरेर्नाम हरेर्नामिव केवलम् ।
 कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा॥ कृ चै च २।२।२८
- 523 हरौ प्रेम्णा मनो हरति ससाराच्च हरतीति प्रयोजनद्वयमुक्तम् ।
 भा २।२।५२ सा द टीका
- 524 'ना' पुमानादिपुरुष कलावस्त्येव रूपवान् ।
 नामस्वरूपिण तन्तु जानीहि स तु केवलम् ॥ कृ चै च २।२।२९

ledge (*Jnan*), *Karma* such as building of hospitals, Dharmasalas, etc, renunciation (*Tyag*), penance, etc will never destroy one's sins ⁵²⁵ The word '*Kevalam*' is used to indicate that all the '*Tattvas*', *i e*, all the true or first principles are manifested from or owe their origin to *Sriman Nama* alone, *i e*, *Nama* is described as '*Mahah*' which is explained by *Sri Sanatan Gosvami* as under—*Sriman Nama* discloses everything All the *Vedas*, etc, too originate from the Divine Name alone ⁵²⁶ It is also said by *Brahma* in the *Tapani Sruti* in connection with the eighteen syllable-Mantra full of Names—'Having manifested the future creation in those syllables' But the *Vedantins* belonging to the monistic school of philosophy hold that '*Kevalam*' or '*Kavalyam*' means the final emancipation arising from the extinction of '*Prarabdha-karma*' The word '*Kevalam*' is used in *Sloka* (522) to indicate its full meaning of achieving for the ardent devotee of *Sri Hari-Nama*, the power of having a thorough relish of the loving devotion to *Sri Krishna*, *i e*, '*Krishna-prem-rasavada-prapakam*', in addition to its power of destroying all the sins by Its *Abhas* and not in the sense of the *Vedantins*, where their '*Kavalyam*' or final emancipation is attained by *Bhog* or by enduring their *Prarabdha* ⁵²⁷ The word '*Kevalam*' is used in place of '*Kavalyam-bhayet*', *i e*, the ultimate result will surely be auspicious, but '*Kevalam*'

- 525 वारत्रय हरेर्नाम दृढार्थं सवदेहिनाम् ।
'एव' कारश्च जीवानां पापानां नाशहेतवे ॥ कृ चै च २।२।३०
- 526 ॐ आस्य जानन्तो नाम चिद्विविक्तन महस्ते विष्णो सुमतिं भजामहे ॥
मह सवप्रकाशकम् तत एव सववेदाद्याविर्भावात् । तथा चोक्त
श्रीब्रह्मणा—नाममयाष्टादशाक्षरमन्त्रप्रसंगे तापनीयश्रुतौ (१।२८)
'तेष्वक्षरेषु भविष्यज्जगद्रूप प्रकाशयन्' इति । ह भ वि २।११।५१०
- 527 सर्वतत्त्वप्रकाशार्थं 'केवल' मन्यते च हि ।
प्रारब्धकर्मनिर्वाण कथ्यतेऽद्वैतवादिभि ॥ कृ चै च २।२।३१

lam' (522) means that which will be conducive to the achievement or attainment of the ability to have a thorough taste of the delightful sweetness of loving devotion to Sri Krishna. The meaning of the root 'Keva' is 'Sevan' and the termination 'la' is used in the sense of 'Vrish' having the meaning to grant or bestow or impart. Hence the word 'Keval' is taken to mean that which grants 'Asvadan' or relish of the 'Krishna-prem-rasa', i.e., enduring sweetness of Divine Love to Sri Krishna. Therefore, Sri Hari-Nama is the 'means' or the 'Sadhan' to achieve 'Krishna prem-rasasvada'. Sri Hari-Nama is also the end of human achievements. The termination 'la' means 'consists of', 'constituted of', 'embodiment of', or 'having the constitution of'. Hence, Sri Hari-Nama is the very embodiment of 'Krishna-prem-rasa-svada'. So it is both the 'Sadhan' (means) and the 'Sadhya' (end in Itself). Sri Hari-Nama by Its very constitution imparts Its 'Asvadan' to Its adherent and is full of or saturated with kindness or 'Karunamayam', i.e., It does not at all take into consideration the aspirant's fitness or the want of it to receive Its kindness. The Sloka 'Nama chintamani'⁵²⁸ strengthens the view.⁵²⁹ **This conclusively proves that Sri Hari's Svarup is Sri Hari-Nama.** There is no difference or distinction between the two. For a person who holds the contrary view or says otherwise, there is no salvation or goal. This is quite certain as Srīman Mahāprabhu has Himself said so."⁵³⁰ The Slokas given below from 'Sri Chaitanya Charitamrita Mahakavya' by Sri Kavīkar-

528 See footnote 8

529 भवेदिति च बोधार्थं कैवल्य केवल स्मृतम् ।

कृष्णप्रेमरसास्वादप्रापकं करुणामयम् ॥ कृचैच २।२।३२

530 तत्स्वरूपं हरेर्नामं योज्यदेव वदेत् पुमान् ।

तस्य नास्त्येव नास्त्येव गतिरित्यवदत् स्वयम् ॥ कृचैच २।२।३३

napui, convey the meaning identical with the ideas conveyed in Srīman Mahāprabhu's discourse on 'Harernama' Sloka ⁵³¹

"I bow down to Srī Krishna-Nama "O Nama' The Vedic texts say that *Mukti* (emancipation) which is ever hankered after by the *Yogis*, is achieved by Your *Abhas* or dim reflection O Lord! Be pleased to shower Your Grace on me to enable me to write my commentary on You, I do not even beg for access of devotion to You " The author begins his praise of the Divine Name — "*O Hari-Nama' I take absolute shelter in You, the tips of Whose nails forming the limits of Your Lotus Feet are illumined by the lustre, emanating from the jewel necklace, viz, the Upanishads forming the crest of all the Vedas and Who is ever being served by multitudes of liberated souls, viz, the Yogis*" ⁵³²

"O Hari-Nama' I unconditionally take absolute resort in You The Upanishads form the crests of

531 नाद्य पुमानयमुदेति सदैव भूमौ नामस्वरूपमिति त तु कलौ विदन्तु
वारत्रयेण च पुनरुक्तिरथैवकारो दाढर्चाय सर्वजगतो बहुजाड्यभाज ।
कैवल्यमेव तदिदं त्विति केवलस्य
शब्दस्य दाढ्यमनने प्रतिपादनं तत् ।
यस्त्वन्यथा वदति तस्य गतिर्हि नास्ति
नास्त्येव निश्चितमिदं पुनरेवकारात् ॥ चै च महा ६।४-५

532 श्रीकृष्णनामाष्टकम् ।
श्रीकृष्णनाम्ने नमः ।

नामाभासेनापि ते योगिमग्या मुक्तिं स्यादित्याहुराम्नायवाच ।
त्वद्व्याख्याने मह्यमीश प्रदद्या स्वस्मि भक्तिं नाधिकं तत्प्रयाचे ॥
भगवन्नाम स्तोति-निखिलेत्यादिभिः ।

निखिलश्रुतिमौलिरत्नमालाद्युतिनीराजितपादपकजान्त ।
अयि मुक्तकुलैरुपास्यमानं परितस्त्वा हरिनामं सश्रयामि ॥१॥

निखिलेति । हे हरिनाम त्वामहं परितः सबभावेन सश्रयामि ।
निखिला श्रुतिमौल्य उपनिषदास्ता एव रत्नमालास्तासां ह्यति-

Srutis which are the jewel necklaces, by the lustre of which are illumined the tips of the nails, forming the limits of the Lotus Feet, establishing thereby the identity or oneness of the *Nama* and *Nam*, i.e., One Whose Name It is. By the lustre from the jewel necklaces on the heads of the personification of the Vedas, are illumined the nails of Your Lotus Feet. The meaning is that all the Vedas respectfully salute Your Lotus Feet. In conclusion, it is established that there is no difference between the *Nama* and the *Nam* consequent on the use of such terms as 'Feet, Nails, etc.' The author describes the qualifications of the *Nama* in his direct address to It (Him) by the term '*Mukta-kulairupasyamanam*'. The Sama Veda sings thus—"Who else other than the man—the killer of the innocent beasts will desist from the praises, etc., of the Lord, which are the divine panacea for all worldly ills, alluring to the ears and the mind, and which are ever being sung by those whose minds have ceased to have any attraction to the worldly desires." "O King! It has already been decided by the Sastras that the incessant utterance of Sri Hari-Nama is the sole and sure means for the *Yogis*, who strive to free themselves from the clutches of worldly desires, and cherish to be free from all fears." Thus the Glory of the Name is described by the Srutis and Smritis, etc. The term '*Yogi*' also means those who desire union or intercourse with the Lord"⁵³²

भिर्नीराजित पादपकजयोरन्तो नखरूपा सीमा यस्येति वाच्ये न सहा-
भेदादिदं बोध्यम् । 'यत्र मूर्तिधरा कला' इति स्मरणान्मूर्तिना निखिलाना
श्रुतीना वेदाना मौलिषु शिरसु या रत्नमालास्ताभिरित्यपरे । श्रुतयश्च सर्वे
वेदा यत्पदमानतीत्याद्या । तात्पर्येण पुमथभावेन ताभि प्रतिपाद्यति भाव ।
त्वा किंभूतमित्याह—मुक्तकुलरप्युपास्यमानमिति । एतत्साम गायत्रास्ते
'निवृत्ततर्षेण्यगीयमानात्' । 'एतन्निविद्यमानानामिच्छतामकुतोभयम् । योगिना
नृप निर्णीत हरेर्नामानुकीतनम् ॥' इत्यादि श्रुतिस्मृतिभ्यः । योगिना भग-
वद्योगभाजा मुक्तानामित्यथ ॥

"To the query how I shall give shelter to you who are full of sins, the second Sloka is the answer --
*"Victory to You O Nama! Who have taken the Form of Aksharas (syllables) for gratifying the people O You Who are ever being sung by hosts of sages! If You are just uttered even out of want of respect You wipe out that thick covering of sins"*⁵³³

"O Nama! O the One, ever being sung by the sages! Be victorious The idea is that You should display Your greatness which consists in Your capacity to destroy completely all the accumulated sins 'Anadarat', i.e., without respect, means that the unintentional taking of the Nama, etc., as in the case of Ajamil on his deathbed, or uttering a little of the Name jokingly or out of contempt, destroys the layers of the most heinous sins not of this mortal frame alone, but even of the *Lingadeha* or the subtle body Footnote Nos 243, 375, and 451 are in support of this particular contention So the Smritis say about the power of the Nama to destroy all the sins Hence, by remembering Your prowess, purify me The sense is that I am the propagator of Your Glory You have

533 नन दुरिताक्रान्ताय ते कथं सश्रयं दास्यामि तत्राह—

जयं नामधेयं मुनिवन्दयेयं जनरञ्जनाय परमक्षराकृते ।

त्वमनादरादपि मनागुदीरितं निखिलोग्रतापपटली विलुम्पसि ॥२॥

जयेति । हे नामधेयं हे मुनिवन्दयेयं त्वं जय । दुरितराशिनिर्दाहकतालक्षणं स्वोत्कृष्टमाविष्कुर्विति भावः । अनादरात् साकेत्यपारिहासादिनापि मनागल्पमेवोदीरितमुच्चारितं स त्वं निखिलानामुग्रतापानां लिङ्गदेहपयन्तानां पटली विलुम्पसि नाशयसि । 'साकेत्यपारिहासस्य वा स्तोभहेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥ परिहासोपहासाद्यैर्विष्णोर्नामं गृणन्ति ये । कृतार्थास्तेऽपि मनुजास्तेभ्योऽपीह नमो नमः ॥ प्रमादादपि सस्पृष्टो यथानलकणो दहेत् । तथोष्ठपुटसस्पृष्टं हरिनामदहेदधमः ॥' इत्यादि स्मृतिभ्यः । तथा च स्वप्नभावस्मृत्वा मा पुनोहि त्वद्यशः प्रचारकोऽहमिति भावः । हे जनरञ्जनाय परमक्षराकृते इति दयालुत्वं

taken the Form of Transcendental *Aksharas* or syllables to entertain Your devotees This indicates Your kindness The Transcendental *Aksharas* are indicative of '*Pararupatva*' of Sri Krishna, *i e*, '*Chit-svarup*' The Smritis say, "O Vishnu! We take resort to Your Nama only, being convinced about Its greatness, Its Spiritual Form and Its Transcendental Blissful Nature" "It is the highest luminous fruit, *i e*, *Chit-svarup* of all the Vedic creepers' This shows that the *Svarup* of the *Aksharas* is also Transcendental in the same way as the Forms of the *Avataras*, like the Divine Swan, the Divine Boar, of the Transcendental Krishna"⁵³³

"The *Namabhas* or the dawning of the Nama, after burning out all sins of the person, does not halt there, but it further imparts to him devotion or *Bhakti* to Its Possessor, *i e*, Sri Krishna "O *Bhagavan*! O the Sun of Sri Krishna-Nama! Which Pandit in this world will ever be able to aptly describe Your prowess? By the dawning of Your *Abhas*, even the pitch-darkness of this mundane existence is swallowed up and a loving devotion to You is simultaneously conferred on him, who is blind to the cardinal principles of *Dharma* and aim of life"⁵³⁴

व्यज्यते । परमक्षरेत्यत्र शकन्ध्वादित्वाटटे पररूपत्वम् । 'ॐ आस्य जानन्तो नाम चिद्विविक्तं महस्ते विष्णो सुमतिं भजामहे' इति श्रुते । 'सकलनिगमवल्लीसत्फल चित्स्वरूपम्' इति स्मरणाच्च चिदात्मकाक्षराकार नाम यथा नामिन कृष्णस्य चिद्रूपस्य हसशूकरादिवपुश्चिद्रूपमेव तद्वत् ॥

534 न च नामाभास पापान्येव दग्ध्वा निवर्तते अपि तु स्ववाच्ये भक्ति च प्रकाशयतीत्याह—
यदाभासोऽप्युद्यन्कवलितभवध्वान्तविभवो
दृश तत्त्वान्धानामपि दिशति भक्तिप्रणयिनीम् ।
जनस्तस्योदात्त जगति भगवन्नामतरणे
कृती ते निवक्तु क इह महिमान प्रभवति ॥३॥

“O Krishna! O the Sun of Krishna-Nama! Which scholar in this world will ever be able to explain Your most exalted Glory? None at all Why? Because even Your *Abhas* in the form of utterance of Your praises, etc., bestows loving devotion on those who are engulfed in the darkness of worldliness Thus being blind to the very essence of his existence, even a wise and learned person will never be able to fathom the magnitude of Your Glory, at the most he may only be able to guess it, but not to have an exact idea except one, who knows the secrets of the truths about You This idea is clearly elucidated in the words of Sruti “Aum Āsya, etc.” The prefix ‘Ā’ denotes mere or just mention of the Nama, (even unintentional, jokular, contemptuous, etc.) that imparts a loving devotion to Sri Krishna”⁵³⁴

“Thus if absolute shelter is taken in Sri Hari-Nama, then It destroys the *Prarabdha*, without the person having to undergo its influence and which is terminable only after it is endured ‘*The Vedas pro-*

यदिति । हे भगवन्नामतरणे कृष्णनामसूय इह जगति क कृती पण्डितो जनस्त उदात्तमत्युच्च महिमान निवक्तु प्रभवति । न कोऽपीत्यथ । कुत इति चेत्तत्राह—यस्य तवाभासोऽस्माकं स्तुत्यादिभिश्चचारण कलिकबलितो ग्रस्तो भवध्वान्तविभव ससृतिमिवसपद्येन तादृश सन् तत्त्वान्धाना तत्त्वदृष्टिहीनानामपि भक्तिप्रणयिनी कृष्णभक्तिविषया दृश प्रज्ञा दिश-त्यपयतीति तवेदृश महिम्नि विज्ञोऽपि सशयित विना त्वत्तत्त्वविदुपदेशा-दतो विनिवक्तु न प्रभवतीति । एतत्पदार्थश्च ‘ॐ आस्य’ इति श्रुतौ विस्फुट । आ ईषत्साकेत्यादिभिर्नामब्रुवता विष्णुविषयकसुमतिलाभाभिधानात् ॥

535 अथैकान्तिकभावेनोपासितं नाम भोगैकविनाश्यमपि प्रारब्धं विनैव भोगाद्विनाशयतीत्याह—

यद्ब्रह्मसाक्षात्कृतिनिष्ठयापि विनाशमायाति विना न भोगे ।

अपैति नामस्फुरणेन तत्ते प्रारब्धकर्मेति विरौति वेद ॥४॥

claim at the top of their voice that Prarabdha, i.e., the accumulated good or bad actions of previous births, which are not destructible even by the constant revelation of Brahman, completely disappears, the moment Sri Hari-Nama dawns on the tongue of Its devotee "535

"O Nama' That *Prarabdha Karma*, which even by the unbroken meditation on Brahman, practised continuously like unbroken stream of oil, does not reach its end, without the person having to suffer from its good or bad consequences, takes to its heels, the moment Sri Hari-Nama dawns on the tongue of that person, thus the Vedas proclaim at the top of their voice By the achievement of knowledge of Brahman, the fruits of the meritorious and sinful deeds, which are being accumulated in this birth only, are destroyed The Srutis say, "He surmounts both the good and bad consequences of the deeds performed in this life" When the accumulated or sinful deeds of the past births begin to bear fruits, they are called *Prarabdha* This *Prarabdha* diminishes only when its fruits, good or bad, are endured and not even by the acquisition of knowledge of Brahman The Srutis say—"They will adhere to him so long as I do not free him from their consequences" Thus it has been decided by the revered author of the aphorisms—"Even when he has

यदिति । यया ब्रह्मण परमात्मन साक्षात्कृति स्यात् तयाप्य विच्छिन्नतैलधारावत्प्रवृत्तया निष्ठया ब्रह्मचिन्तया यत्प्रारब्धं कम भोगैर्विना न विनाशमायाति हे नाम तत्ते स्फुरणेन जिह्वादौ भासनेनैवापति दूरीभवति विशिष्यतीति वेदो विरोति । गदतीत्यथ । ब्रह्मविद्ययाभ्युदितया सचितक्रियमाणयो पुण्यपापयोविनाशाश्लेषौ भवत । 'उभे इहैवेष एते तरत्यमत साध्वसाधुनी' इति श्रुते । फलदानाय प्रवृत्ते पुण्यपापे प्रारब्ध कर्मोच्यते । तत्तु भोगेनैव क्षीयते न तु ब्रह्मविद्यया । 'तस्य ताव-

experienced the Supreme Spirit, the consequences of the sins which are being committed in this life are destroyed " This is adduced by the Srutis Similarly, the reduction and the destruction of the consequences of the other meritorious deeds too, will take place only when the form or body in which one is caused to be born as a result of his *Prarabdha*, falls and then on'y his liberation takes place Thus it is clear that the meritorious and sinful deeds of this birth, which have not commenced to bear fruits, are alone destroyed by *Brahma-Vidya* But those of the previous births which have already commenced to bear fruits are not destroyed by *Brahma-Vidya*, until their good or evil consequences have been undergone **This Prarabdha Karma, the Srutis proclaim, melts away by the utterance of Srīman Nama alone** The Srutis say, "Know that a person who is born out of sins, will have the disposition to practise nothing but wickedness alone " Because it is said that 'all' the sins are destroyed by the utterance of Nama, it is clear that the word 'all' includes all the sins arising out of *Prarabdha* also Having thus described it, the *Satyayan*, i.e., an oblation for remedying a wrong in the performance of a rite, is quoted — "His sons receive presents,

देव चिर यावन्न विमोक्ष्ये' इति श्रुते । एवमेव निर्णीतं भगवता सूत्रकारेण — 'तदधिगम उत्तरपूर्वयोरश्लेषविनाशौ तद्व्यपदेशात् । इतरस्याप्येवमश्लेष । पाते तु अनारब्धकाय एव तु पूर्वे तदवधेरिति । एषामर्थाश्च — 'तदधिगमे ब्रह्मानुभवे सत्युत्तरपूर्वयो क्रियमाणसचितयोरधयोरश्लेषविनाशौ स्त । तद्व्यपदेशाच्छ्रुती तथोक्तेरिति । इतरस्य पुण्यस्याप्येवमश्लेषो विनाशश्च देहस्य प्रारब्धरचितस्य पाते तु मोक्ष स्यादिति पूर्वजनारब्धकार्ये सचिते पापपुण्ये विद्यया विनाश्यतो न त्वारब्धकार्ये च ते । तन्नाशस्य भोगावधित्वादिति । तच्च प्रारब्ध कम नामोच्चारणादप्यच्छ्रुतीति तस्योदिति नाम 'स एष सर्वेभ्य पापेभ्य उदिति उदैति ह वै सर्वेभ्य पाप्मभ्यो य एव वेद' इति श्रुते । अत्रोदिति भगवन्नामोपासनया सर्वपापापगमोक्ते प्रारब्धस्याप्यपगम स्पष्ट । इत्थमभिप्रेत्य शाट्वायनिन पठन्ति — 'तस्य पुत्रा दायमुपयन्ति सुहृद

the doers of good deeds will be their friends, and they will hate the evil doers" *Kaushitakinah* say, "When it comes to the distribution of their good or evil actions, his dear kinsmen gain the good, and those who are not dear, receive the bad actions" Hence, the venerable author of *Sutras* or *Aphorisms* says thus—"Hence, the '*Anyapi*', *ie*, even the sins amongst the two kinds of *Sukrits* and *Dushkrits* are washed away, *ie*, it is to be accepted that the meritorious or sinful deeds, which have begun to show their effects, of persons, who have taken absolute resort in *Nama*, with full loving devotion to It, are completely annihilated without their having to undergo their influence" Because the *Srutis* say, "That his *Prarabdha* will stick to him so long as I do not liberate him from its consequences and that it will disappear only when he suffers its consequences, etc" ⁵³⁵

"This *Nama* is very kind, as in order to give indescribable different kinds of joys to its devotees, It reveals Itself in manifold forms "O *Nama*! O the Son

साधुकृत्या द्विषन्त पापकृत्याम्' इति । कौषीतकिनश्च—'तत्सुकृतदुष्कृते विधुनुते तस्य प्रिया ज्ञातय सुकृतमुपयन्त्यप्रिया दुष्कृतम्' इति । एवमाह भगवान्सूत्रकार—'अनोज्ञापि हृद्येकेषामुभयोरिति । अस्यार्थ—एकेषा नामैकान्तना परमानुरागिणा विनैव भोगात् प्रारब्धयो सुकृतदुष्कृतयोरश्लेषो भवतीति स्वीकायम् । हि यस्मात्तस्य तावदेव चिरमित्यादिकाया प्रारब्ध भोगनाशमिति वदन्त्या श्रुतेरन्या तस्य पुत्रादायमित्यादिका तदर्थिका श्रुतिरस्ति' इति ॥

586 भक्तेभ्यो विचित्रानन्दान्प्रदातु बिहुरूपतयाविर्भावादतिकरुणमिद
नामेति भावेनाह—
अघदमनयशोदानन्दनौ नदसूतो
कमलनयनगोपीचन्द्र वृन्दावनेन्द्रा ।
प्रणतकरुणकृष्णावित्यनेकस्वरूपे
त्वयि मम रतिरुच्चैवर्धता नामधेय ॥५॥

of Nanda' Yours are manifold Forms (Svarupas) such as Aghadaman, Yasodanandan, Nandanandan, Kama-lanayan (Lotus-eyed), Gopichandra (the Moon amongst the star-like Gopis), Vrindavanendra (the Lord of Vrindavan), Krishna, Pranatakaruna (Merciful to those taking absolute shelter at Your Feet) May my love to You ever grow in intensity and profusion "536

"Your great kindness is quite evident, hence, I take absolute shelter in You alone "O Nama' Your two Svarupas, viz, one that is conveyed (Vachya) and one that conveys (Vachak) shine Of the two the Latter is kinder than the Former, because a person who has committed countless offences against the Vachya Svarup, i e, Sri Krishna Svarup, has all his sins destroyed and even is submerged in the ocean of bliss, the moment he serves the Vachak Svarup (Sri Krishna-Nama), by mouth by uttering Sri Krishna-Nama "537

"O Nama' You shine in two Forms as Nama and Nama, i e, Sri Krishna-Svarup and Sri Krishna-Nama This 'Vachyam' is the all-pervading Svarup full of Bliss, as the Supreme Lord In the 'Vachak' Form

अधेति । हे नामधेय एवमवितक्यमहिम्नि त्वयि मम रतिवर्धताम् । त्वयि कीदृशि । हे अधदमन हे यशोदानन्दन हे नन्दसूनो इत्येवमादि-विधयानेकस्वरूपेऽष्टोत्तरशतता प्राप्त इत्यथ ॥

537 अतिकरणत्वं ते स्फुटमस्ति अतस्त्वामेव सश्रयामीति भावेनाह-वाच्य वाचकमित्युदेति भवतो नाम स्वरूपद्वय पूर्वस्मात्परमेव हन्त करुण तत्रापि जानीमहे । यस्तस्मिन्विहितापराधनिवह प्राणी समन्तादभवे-दास्येनेदमुपास्य सोऽपि हि सदानन्दाम्बुधौ मज्जति ॥६॥

वाच्यमिति । हे नाम तव वाच्य वाचकमिति स्वरूपद्वयमुदेति चकास्ति । वाच्य विभु चैतदानन्दात्मो विग्रह परेश । वाचक कृष्ण-

You assume the Form of Transcendental group of letters (*Varna-prachaya-rupa*) like 'Krishna', 'Govinda', etc. There we take the Latter, *i e*, '*Varna-prachaya-rupa*' Which is *Vachak* as more kind than Your *Vachya-Svarup*. Why? Because, if a person commits nothing but countless offences on every side, against Your *Vachya-Svarup*, *i e*, *Sri Krishna-Svarup*, he by simply serving Your *Vachak-Svarup* by mouth, *i e*, by uttering *Sri Krishna-Nama*, gets all his sins destroyed and takes a deep plunge in the ocean of eternal bliss of loving devotion to You. "There is no doubt whatsoever that I forgive that person, who sings My Nama with implicit faith, of crores of his offences and becomes blessed." **The Nama and the Namī are One and the Same**. The Smritis say again, "*Nama Chintamani*", *i e*, the jewel that fulfils all desires, is *Sri Krishna*, *i e*, Whose *Svarup* (Form) is *Chaitanya Rasa*, *i e*, enlivening, luscious sweetness or *Nama Chintamani* is *Sri Krishna Chaitanya*, Who animated the whole of India, with the Divine Consciousness of *Sri Krishna* by His incessant and ecstatic utterance of *Sri Krishna-Nama*. He is the fullest Manifestation, ever pure, ever free, as there is no difference between the *Nama* and the *Namī* "537

गोविन्देत्यादिको वणप्रचय । तत्र पूवस्माद्वाच्यात्तादृग्विग्रहात्परमेव तादृग्वणप्रचयरूप वाचकमेव वय कर्षण जानीमहे । कुत इति चेत्तत्राह । य प्राणी तस्मिन्वाच्यस्वरूपे समन्ताद्विहितापराधनिवह कृतापचारवदो भवेत् । सोऽपीद वाचकस्वरूपमास्येनोपास्य मुखेनोच्चार्य विनष्टतन्निवह सन् सदानन्दाम्बुधौ भगवत्प्रेमसुखे मज्जति कृतार्थो भवतीति । 'मम नामानि लोकेऽस्मिन्श्रद्धया यस्तु कीर्तयेत् । तस्यापराधकोटीस्तु क्षमाम्येव न सशय ॥' इति स्मरणात् । नामनामिनोरद्वैत तु 'नामचिन्तामणि कृष्णचैतयसविग्रह । पूर्ण शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनो' इति स्मरणात् ॥

“Verily, if all the thirty-two kinds of offences against the *Nama*, *i e* , against Its *Svarup* mentioned in the Puranas are destroyed by uttering the thirty-two Names, and ten *Namaparadhas* or offences against the *Nama*, such as scandalising the Bhaktas, etc , by the utterance of the ten Names, even then It is the *Nama* alone that does the trick “*O Nama' O Krishna' I bow to You Whose lustre (Kanti) is all-pervading and Who are the destroyer of all the offences of those who have taken absolute refuge in You, Whose Svarup is delightfully charming, giving intense enlivening and celestial happiness I bow to You Who are the object of festivity and rejoicing to the whole of Gokul*”⁵³⁸

“*O Nama' O Krishna' I offer my prostrated obeisance to You, Who remove all kinds of distress arising from the commission of offences against You, by those who whole-heartedly depend upon You If one commits an offence against the Nama through inadvertance or howsoever, by clearly and loudly uttering the Nama always, he should take absolute shelter in It The Names alone remove the sins of those who commit Namaparadhas They should take to the uttering the Nama tirelessly, as They (Names) alone will enable such persons to achieve the highest goal*

538 ननु नाम्न्यपराधा द्वात्रिंशन्नाम्ना विनश्येयुर्नामापराधा साधुनिन्दादयो
दशकेन विनश्येयुरिति चेत्तेऽपि नाम्नवेति भाववानाह—
सूदिताश्रितजनातिराशये रम्यचिदघनसुखस्वरूपिणे ।
नाम गोकुलमहोत्सवाय ते कृष्ण पूणवपुषे नमो नम ॥७॥

सूदितेति । हे नाम हे कृष्ण ते तुम्य नमो नम । ते कीदृशायेत्याह—
सूदितो विनाशित आश्रितजनानामातिराशिर्नामापराधान्तो येन तस्मै ।
‘जाते नामापराधे तु प्रमादेन कथं च न । सदा सकीर्तयन्नाम तदेकशरणो
भवेत् ॥ नामापराधयुक्तानां नामान्येव ह्रन्त्यधम् । अविश्रान्तप्रयुक्तानि
तान्येवार्थकराणि यत् ॥’ इति स्मरणात् । वृत्तानपराधान्क्षमय । तासां प्रति

of Sri Krishna Prem, and the Asvadan or relishing the delicious sweetness of Sri Nama-Sankirtan, provided they desist from the commission of such offences. Kindly forgive me for the existing offences. *It should be understood from the above Sloka, that the Names are muttered or uttered simultaneously refraining from committing Namaparadhas.* One should practise the Nama, being free from the offences at the same time. To Him Whose *Svarup* is of Transcendental ecstasy, as in the Sloka "*Nama Chintamani, etc*" I bow to Him Who causes intense joy to the whole of Gokul and Who is the fullest Manifestation" 538

"Now he (Sri Rupa Gosvami) prays for manifestation of Srīman Nama on his own tongue. "O Sri Krishna-Nama! O the Enlivener of Narada's lute! O the Causer of the floods of Divine Ecstasy oozing out nectarine waves, kindly dance on my tongue in all Your sweetness to Your heart's content for ever" 539

"You are the Enlivener of Narada's lute, Whose inundation of the sweetness, resembles the exudation of nectarine billows. O Krishna-Nama! Kindly manifest Yourself on my tongue with ardent love to Your heart's content, for I am devoid of any power to grasp You. You Yourself kindly reign supremely on my tongue. Because of the outstanding qualities of Sri Krishna-Nama, the Mahanubhav (Sri Rupa Gosvami) at the conclusion humbly begs of Sri Krishna-

केम्यो विनिवृत्तेन सवदा प्रयुक्तानि जप्तानीति बोध्यम् । 'अपराधविमुक्तो हि नाम्नि यत्न समाचरेत्' इति स्मरणात् । पुनस्ते कीदृशाय । रम्य चिद्धन यत्सुख तत्स्वरूपिणे । नामचिन्तामणि कृष्ण इत्यादे । पुनस्ते कीदृशाय । गोकुलस्य महानुत्सवो यस्मात्तस्मै । पूणवपुषे व्यापकाय ॥

539 अथ नाम्न स्वस्मिन्स्फूर्तिं प्राथयति—

नारदबीणोज्जीवन सुधोमिनिर्यासमाधुरीपूर ।

त्व कृष्णनाम काम स्फुर मे रसने रसेन सदा ॥८॥

Nama alone to throb on the tongue This is because **Sri Krishna Himself** says that of all His Names **Sri Krishna Nama** is the most important The fruit of reading the *Namashtak* is made clear in the *Ashtak* only, hence, it is not separately stated So ends the commentary on *Sri Namashtak* If **Sri Rupa Gosvami**, who is an ocean of mercy, had not written 'the Stava-mala' or the collection of praises, the devotees would not have known and enjoyed the sweet qualities of the Son of the Lord of Vraja, His *Svarup* and His *Lilas*, etc "539

CHAPTER 16

SRI KRISHNA SANKIRTAN—THE QUINTESENCE

THIS concluding chapter is an epitome, as it lays great emphasis on '*Sri Krishna-Bhakti*', and '*Sri Krishna-Nama-Sankirtan*' that is evidently the main subject-matter of this treatise A special attempt is made in this chapter to point out threadbare, the unique position of unalloyed loving devotion to **Sri Krishna** It needs no mention that while making efforts to reinforce the main subject, and to bring out its unparalleled glory, the author never, consciously or unconsciously, wishes to wound the feelings of

नारदेति । नारदस्य वीणामुज्जीवयति चेतयतीति हे तादृश । सुधोमिनिर्यास इव माधुरीपूरो यस्य । हे कृष्णनाम त्व रसेनानुरागेण मे रसने स्फुर । काम यथेष्टम् । त्वद्ग्रहणे न मे सामर्थ्यं त्वमेव मज्जिह्वाया विराजस्वेत्यथ । मुख्यत्वात्कृष्णेति नाम्न स्फूर्तिरन्तेऽभ्यर्थिता । 'नाम्ना मुख्यतम नाम कृष्णाख्य मे परतप' इति वचनात् । अष्टकपाठफलमष्टकादेव व्यक्तम् अतस्तत्रोक्तम् । इति श्रीनामाष्टक व्याख्यातम् ॥

श्रीरूपदेव करुणकसिन्धु स्तवालिमेता यदि नाकरिष्यत् ।

भक्ता यथावद्भजराजसूनोर्वागमिष्यन्गुरूपलीला ॥

others, who are the votaries of other gods or other modes of worship. The subject is based fully and obediently on the authentic scriptures, as expounded by the six renowned Saints of Vrindavan, who are the pillars of Sri Chaitanya Mahaprabhu's cult of loving devotion to Sri Krishna, and Sri Krishna Nama Sankirtan, and whose works are living monuments of their tireless work in this field. Sri Krishna Nama-Sankirtan is the highest form of devotion for all the Jivas in this Kali Yuga. It shows clearly how Sri Krishna-Bhakti is superior to all other forms of worship or religious practices. A few examples are also quoted to enable the reader to come to the same conclusion.

King Parikshit, while hearing Srimad Bhagavata from the holy mouth of Sri Sukadev, puts a salient question to him thus, "How is it that the devotees of Siva who apparently seems 'Asiva,' i.e., inauspicious, because of his wearing a necklace of human skulls, smearing his person with the ashes from the burning-Ghat, and carrying serpents on his person, etc., are found to enjoy wealth and worldly enjoyments in plenty, whereas, the devotees of Sri Krishna, Who is ever being served by the Goddess of wealth i.e., Sri Lakshmi-devi, do not become voluptuaries?"⁵⁴⁰

Sukadev replies thus, "You have put the same question to me that your grandfather Yudhishtira, after the completion of his horse-sacrifice, had put to Sri Krishna. I shall quote to you Sri Krishna's answer to him." "I gradually deprive

Krishna Prem
—The highest
spiritual wealth

540 देवासुरमनष्येषु ये भजन्त्यशिव शिवम् ।
 प्रायस्ते धनिनो भोजा न तु लक्ष्म्या पतिं हरिम् ॥
 एतद वेदितुमिच्छाम सन्देहोऽत्र महान हि न ।
 विरुद्धशीलयो प्रम्बोविरुद्धा भजता गति ॥ भा १०।८।१-२

the devotee of his wealth, whom I oblige with My Grace He who desires to renounce enjoyment of worldly pleasures, gets somehow entangled therein and then grieves To free such a person from the shackles of worldliness is definitely a favour to him, as in the case of devotees like Dhruv, etc., who were averse to the enjoyment of worldly pleasures, or to be more accurate, by first bestowing prosperity on him according to his desires, gradually at the end of its enjoyment, I create in him a nausea for such transient pleasures and free him with intent to confer on him the highest favour” It is already said by Sri Krishna, **“The desires of those whose mind is engrossed in Me, do not tend towards the enjoyments of worldly pleasures, in the same way as the grains which are parched or boiled cannot be used as seeds for sowing”** Hence, his (devotee's) own people forsake him and he becomes doubly grieved, he becomes apathetic for the loss of his wealth in the first instance, and secondly because he is forsaken by his own kith and kin, this grief being caused by the Divine Will, cannot be taken as the fruit of his actions Similarly for a devotee, his happiness too is neither the

541 यस्याहमनुगृह्णामि हरिष्ये तद्धनं शन ।

ततोऽघनं त्यजत्यस्य स्वजना दुःखदुःखितम् ॥ भा १०।८।८

यस्याहमनुगृह्णामीति अयमर्थः । यो विषयान् परिजिहीर्षुरपि कथञ्चिद्विद्यमानेषु विषयेषु सज्जते क्लिश्यति च तस्य विषयापहार एवानुग्रह इति यथा श्रुतत्वे ध्रुवादीनामैश्वर्यविरोधात् अथवा प्रथमं विभूतो कामानुरूपं दत्त्वा शनैर्विषयभोगावसाने तस्य निर्वेदमुत्पाद्य हरिष्यामि परमानुग्रहं कर्तुमिति । तदुक्तं भगवतः “न मय्यावेशितधिया कामं कामाय कल्पते । भजिता क्वथिता घाना प्रायो बीजाय नेष्यते ॥ भा १०।२२।२६” इति । दुःखदुःखितमिति दुःखादनु पुनर्दुःखितमिव प्रतीयमानमित्यर्थः ॥ भा दी श्रीश्रीधरस्वामी

दुःखात् घनविगमजन्यादपि पुनर्दुःखितं स्वजनकतः कल्याणात् । दुःखमिदं भगवद्दत्त्वात्तस्य न कर्मफलं सुखमपि भगवदभक्तानां न कर्मफलं

result of his actions, nor it is the fruit connected with his devotion "It is already said that practice of *Dharma* achieves liberation, and the most insignificant creature-comforts or the enjoyment of worldly pleasures, consequent on the satisfaction of the cravings of the sense-organs or senses, are not the real fruits" In the words of Bhishma also, it is established that in the case of devotees, who are addicted to *Bhakti* alone, all their *Prarabdha Karmas*, i.e., the accumulated sins of past births, along with their despised seed or the root-cause, are gradually destroyed, like the gradual piercing through or the plucking of the petals of the thousand-petalled lotus This is the opinion of the devotional code, as also of the *Srutis*, and Gopal Tapani "

"Bhakti is His devotion, which means concentrating the mind in Him, without impediments of any kind, in this world or in the next

This itself is Naishkarmya, i.e., freedom from worldly acts, this means fixing the mind in Sri Krishna, un

impeded and without any extraneous desires, this is nothing else than the employment of the sense organs and senses in the service of Sri Krishna This kind of service alone is Naishkarmya, or freedom, or exemption from worldly acts or their consequences

किन्तु भक्तेरनुसहित फलमिति । "धमस्य ह्यापवगस्य नाथोर्थायोप-
कल्पते । नाथस्य धर्मेकान्तस्य कामो लाभाय हि स्मृत ॥ भा १।२।९"
इत्यत्र भीष्मोक्तावपि प्रतिपादित भक्तानां भक्तिमात्रे प्रवृत्त एवाप्रारब्ध-
कटबीजप्रारब्धकमणा क्रमेण नाश उत्पलसहस्रदलभेदवदिति भक्ति-
शास्त्रमतम् । तथाच श्रुतिर्गोपालतापनी "भक्तिरस्य भजन तदिहामुत्रो-
पाधिनैरास्येनामुष्मिन् मन कल्पनमेतदेव नैष्कर्म्यम्" इति । अथश्च
उपाधिनरास्येन कामनाराहित्येन मन कल्पन कृष्णे मन आदिसर्वेन्द्रिय-
विनियोगो यस्तदेव भजनम् एतदेव भजनमेव नैष्कर्म्यमिति भवति हि
तात्पर्यात्ताच्छब्दमत सामानाधिकरण्याद्भजने प्रवृत्त एव भक्तानां

Hence, because of the ultimate similarity (but not identity) of the situations, as the devotees get more and more engrossed and advanced in *Bhakti* or devotion, their *Naishkarmya* or exemption from all kinds of worldly acts or their consequences results automatically, but this shows that inactivity or idleness is not *Naishkarmya*, unless one engages himself in the service of the Supreme Lord Sri Krishna. The sustenance of the body or the physical well-being of the devotees, is due to the inexplicable power of the Lord, which is conducive to the attainment, or achievement of the fruit of intense devotion. But their happiness or sorrow which are apparently similar to the happiness or sorrow arising as the fruit of *Prarabdha*, are assigned by the Lord or caused by His Will only, and what the Srutis say as co-existent with 'Subha' and 'Asubha', i.e., auspicious and inauspicious. How does the Lord Who is *Bhaktavatsala* (or kind to His devotees), cause affliction to His Own devotees? If any one puts this question, the answer to it, is truly in the affirmative, in the same way as the father who, even if he is kind to his sons, causes pain to them by asking them to study and to give up their enjoyments, he alone knows what this *Vatsalya* or kindness to his children is and not even those very sons, in the heat of the moment realise it. *It should not be construed that the Lord Who is keen in doing what is beneficial to His devotees, favours only a few Bhaktas like Prahlada, Dhruv, etc., by giving them the means of worldly*

नैष्कर्म्यं सर्वकर्मध्वंसो भवति । देहस्थितिस्तु भजनाधिक्यतत्फलप्रतिपादकं भगवदचिन्त्यशक्तेरेवेति । ये तु प्रारब्धे फले इव सुखदुःखे दृश्येते ते भगवद्वत्ते एव । यदुक्तं श्रुतिभिः—“भवदुत्थशुभाशुभयो” इति भक्तवत्सलो भगवान् भक्तेभ्यः कथं दुःखं ददातीति चेत् सत्यं पुत्रवत्सलोऽपि पिता पुत्रेभ्यो भोगद्वारीकरणेनाध्ययनादिकृच्छ्रं यद्वदाति तद्वत्सल्यं स एव जानाति नतु तदानीं तत्पुत्रा अपीति । न च प्रह्लादद्यवादिभ्यो भोगसम्पत्तिं सुखमात्रदानात् साधकेभ्य एव हितार्थिना भगवता दुःखं दीयत इति

enjoyments and that He is unfair to His other devotees and causes only grief to them. Even great personages like Yudhishtir—the crest-jewel amongst the most eminent sages with Bhīm—the expert in the art of the use of the mace, Arjun—the expert archer with the bow ‘Gandiv’, and even having the Divine Friend Sri Krishna, had to undergo untold miseries. Even the great Bhishma has uttered the words in grief thus, “O King Yudhishtir! A person can never understand the actions of Sri Krishna in their true perspective, and becomes deluded if he persists in such efforts” The conclusive proof is that He Who is kind to His devotees, alone knows His intention and no one else, this is the true logical conclusion.”

“Whatever little is inferred therefrom, can be seen there only. Because of the similarity in the enjoyment and suffering of both the kinds of happiness and sorrow, arising as the result of one’s own actions (*Svakarmottha*) and those caused by the Will of the Lord (*Bhagavaduttha*), what special peculiarity can one see in these two kinds of happiness and misery? The seed or the root-cause of the former type of happiness or sorrow arising as a consequence of one’s acts (*Svakarmottha*) remain even after their enjoyment or suffering, those who have this seed within them, will again have the disposition to commit fresh sins, persistently indulge in them, and go to the infernal hell, and the enjoyment or suffering

वाच्यं सिद्धशिरोमणीनां युधिष्ठिरादीनामपि “यत्र धमसुतो राज” इत्यत्र “सुहृत् कृष्णस्ततो विपत्” इति। भीष्मोक्तौ दुःखश्रवणात्। तस्मात् “लं ह्यस्य कर्हिचिद्राजन पुमान् वेद विधित्सितम्” इति भीष्मोक्तेस्तस्य विधित्सितं स एव भक्तवत्सलो वेद नाय इति सिद्धान्तः। किञ्चित्तत्र समाहितं यत्तदपि तत्रैव दृश्यं ननु च स्वकर्मोत्थयो भगवदुत्थयोश्च सुखदुःखयोर्भोग्यत्वेन तुल्यत्वात् को विशेष उच्यते कर्मोत्थानां सुखदुःखानां भोगेनापि तद्बीजं तिष्ठत्येव तदवता नरकपातश्च कमतारतम्यवता

as a natural sequence to their good or bad actions, will be in proportion to the latter and so this will be the third result of the triad *But as the root-cause of those that are caused by the Will of the Lord, rests in Him only, their (devotees') enjoyment or suffering, will last so long as the necessity is felt by Him and not beyond that* Yama—the god of death, says to his servants, “Bring those non devotees here who do not utter the Name and Attributes of the Lord, nor remember Him, nor bow Sri Krishna with their heads even once, nor do any kind of service to Him” He further says in Nṛsiṃha Purana, “I have been appointed by the Creator—Who is ever being worshipped by other gods, for maintaining justice amongst the people I punish those people who do not accept Sri Hari Himself as their Guru, whereas I bow down to those who take shelter at the Lotus Feet of Sri Hari as the Guru” Hence, from the words of Yama, it is inferred that devotees of the Lord have not to suffer in the infernal hell, because of their being worthy to receive their Lord's affection, they have not to undergo excess of grief or suffering *There is as much difference in the suffering arising as a consequence of one's actions (Svakarmottha), and that caused by the Divine Will (Bhagavaduttha) as there exists between the beatings of one's enemy and the punishment by his own mother There is as much difference between them as there is between a deadly*

सुखदुःखतारतम्यञ्चेति त्रितय भवेत् । भगवदुत्थाना तु भगवदिच्छयैव बीजं सा च प्रयोजनपयन्तैव न तदुत्तरा—“जिह्वा न वक्ति भगवद्गण-नामधेयं चेतश्च न स्मरति तच्चरणारविन्दम् । कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥ भा ६।३।२९” तथा हि नृसिंह पुराणे “अहममरगणार्चितेन धात्रा यम इति लोकहिताहिते नियुक्त । हरिगुरुविमुखान् प्रशास्मि मर्त्यान् हरिचरणप्रणतान् नमस्करोमीति यमोक्तेस्तद्व्रतान् नरकपातं भगवत् स्नेहपात्रत्वात् न दुःखातिशयश्चेति । स्वकर्मोत्थभगवदुत्थयोऽनुकृतमातृकृतताडनोत्थयोरिव दुःखयोर्विषामृतयोरिव

poison and nectar One should decide for himself how there could ever be a comparison between these two *For the Supreme Lord Who can do and undo anything and everything, can anyone with any modicum of justice say that He teases His devotees without any adequate cause or that He has nothing else to do, except the teasing of His Own devotees and that too without any just purpose?* Truly there is some purpose behind it He is an Ocean of Divine Pastimes To maintain the secrecy of the loving faith, to prevent the total eradication of other creeds, and to enhance the ardent longing, etc., of the devotees for the Divine Beloved Sri Krishna by loving devotion, even causing pain at times to the Bhakta who is always dear to Him, results in the end in his happiness only, like the application of the somewhat irritating collyrium to the eyes Similarly if the devotees are always happy, there will not arise any occasion for Him to descend on this earth, as stated in the Gita, *"For the protection of the devotees, the destruction of the wicked, and for the maintenance of the Yuga Dharma, I come down on this earth in every age"* So if this main reason for His Descent on this earth, as stated in the Gita, were removed, there would not have been the Descents of Sri Krishna, Sri Rama, etc In that case, how will the devotees enjoy themselves to their heart's content in the Nectarine Ocean of His

कृतस्तुल्यतेति विवेचनीयम् । ननु च सवसमर्थस्य भगवतो भक्तदुःखदानं विना किं तत्प्रयोजनं न सिध्येत सत्यं लीलानिधेस्तस्य न सिध्येदेव भक्तियोगस्य रहस्यस्वरक्षार्थं नानान्यमतानामुत्खाताभावार्थं भक्तौत्कण्ठघादिवधनाथञ्च क्वचित् प्रियेभ्यो दुःखदानमपि तत्सुखोदकमेव यथा नयनाभ्या कटुतराञ्जनदानमिति । तथाहि यदि भक्ता सदा सुखिन एव कृता स्युस्तदा "परित्राणाय साधूना विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ गी ४।८" इति गीतोक्तनिमित्ताभावे सति कृष्णरामाद्यवतारा अपि न स्युः । यदि च न स्युस्तदा

Divine Pastimes, like the *Rasa-Lila*, etc? What wrong would it be for Him to come down here without this sound and appropriate cause of yielding protection to the aggrieved? True but O brother! You seem to lack in the sense and quality of appreciating the beauty underlying therein. You do not seem to be a *Rasabhūja*! So hear me. *The sun-rise is appreciated only because of the nights, the sweetness of cold water is experienced only because of the summer or the hot season, hot water is very much liked only in the contrasting cold season, a lamp looks beautiful and is valued and useful only in pitch darkness and not in the sun-light, food tastes sweet only when one is afflicted by extreme hunger, too many instances have already been quoted, so this should be enough*"⁵⁴¹

"Such a person at the instance of his kith and kin, though still aspiring after wealth, through My uncommon Grace, Which showers Nectarine *Bhakti-Rasa* on him, and when his efforts prove fruitless again gets disgusted and seeks the company of My devotees and I oblige him as I would oblige Myself"⁵⁴² A judicious person, who knows his interests well experiencing the ever-existing, limitless, highest, and indistinct (even to him because of its very

रासादिलीलामृतसिन्धौ भक्तानां खेलनं कथं स्यादिति । ननु च साधु
दुःखत्राणात्मकनिमित्तं विनापि तस्यावतारे को दोषः स्यात् ? सत्यं
भो भ्रातृस्त्व न रसाभिज्ञोऽसि श्रूयतां यामिन्या सत्यामेव सूर्योदय
शोभते ग्रीष्मे सत्येव शीतलाम्भ सुखदं शीते सत्येवोष्णाम्भ तमस्येव
दीपः शोभते न तु प्रकाशे क्षत्पीडाया सत्यामेवान्नमति स्वादु भवतीत्य-
लमतिविस्तरेण ॥ सा द श्रीविश्वनाथ चक्रवर्ती

542 स यदा वितथोद्योगो निर्विण्णः स्याद घनेहया ।

मत्परं कृतमैत्रस्य करिष्ये मदनग्रहम् ॥ भा १०।८।१

nature of) loving devotion to Me, and because of its being Spiritual or Transcendental in Nature, having nothing dross or materialistic in it, attains Me, being freed from worldly bondage "Hence, such of them as were engrossed in the worldly enjoyments and not keen in achieving *Moksha*, *discarding Me, as I am appeased only after intense, very difficult, and selfless devotion, resort to other gods, like Siva, etc They consider Me, 'Suduraradhya', i.e., very difficult to be pleased or pleased with great difficulty, as I cause their worldly enjoyments to disappear*"⁵⁴³ "After obtaining boons to enable them to enjoy the wealth of Kingship from these easy-to-appease gods, they become obstinate, proud, and lascivious (wanton) and forget these gods, who bestowed boons on them and insult them"⁵⁴⁴ Sri Sukadev says "O King! Sri Vishnu, Brahma, Siva, etc., are quite competent to confer boons or to curse, but Brahma and Siva become pleased with even a little devotion by their devotees, and confer boons on them immediately Similarly if they are offended, that very moment they curse the offenders, but that is not the way with Sri Krishna"⁵⁴⁵

"Besides even if one performs the services of Sri Krishna for the fulfilment of his various worldly desires, **Sri Krishna gives him shelter at His Lotus Feet voluntarily because the fruit of Sri Krishna's service is the attainment of His**

**Krishna Bhakti
leads to shelter
at His Lotus Feet**

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- 543 तद ब्रह्म परम सूक्ष्म चिन्मात्र सदन्तकम् ।
अतो मा सुदुराराध्य हित्वान्यान भजते जन ॥ भा १०।८।१०
- 544 ततस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धता ।
मत्ता प्रमत्ता वरदान विस्मरन्त्यवजानते ॥ भा १०।८।११
- 545 शापप्रसादयोरीशा ब्रह्मविष्णुशिवादय ।
सद्य शापप्रसादोऽङ्ग शिवो ब्रह्मा न चाच्यत ॥ भा १०।८।१२

Lotus Feet *Tesham Krishna-charana-praptirev tad-bhajan phalamityarthah* Sri Krishna says, "That fellow is a fool not knowing his own welfare, which consists in taking unconditional and absolute shelter at My Lotus Feet. No doubt he serves Me, but discarding My Nectarine Lotus Feet, he asks for chaff—the most deadly poison of the fulfilment of his worldly desires. How can I allow him to do so? After all he is a fool, he knows not his own interest, but I am Omniscient. So how can I give him what he asks of Me, like a child that asks of its father to give it some cheap eatables that will upset its health and well-being? Hence I certainly give him My Nectarine Lotus Feet, and make him forget his covetousness to drink the poison of worldliness"⁵⁴⁶

"Vrikasur practised penance and appeased Siva and obtained from him the boon of reducing those to ashes, on whose head he placed the palm of his hand

Being diffident as to the infallibility of this boon, he wanted to experiment its genuineness on Siva only, who ran for his life to Sri Krishna, and was ultimately saved from Vrikasur's experiment"⁵⁴⁷ "**Prahlada, Dhruv, Vibhishana, Bali,**

5 6 तेषा कृष्णचरणप्राप्तिरेव तदभजनफलमित्याद्य

चै च म २२।३७ श्रीविष्णुयन्त्रिकवत्ताऽका

अन्यकामी यदि करे कृष्णेर भजन

ना मागिलेह कृष्ण तारे देन स्व-चरण

कृष्ण कहे,—'आमा भजे, मागे विषय सुख

अमत छाडि' विष मागे,—एइ बड मुख

आमि-विज्ञ, एड मूर्ख 'विषय' केने दि

स्व-चरणामृत दिया 'विषय' भुलाइब ॥ चै च म २२।३७-३९

547 अत्र चोदाहरन्तीममितिहास पुरातनम् ।

वृकासुराय गिरिशो वर दत्त्वाऽऽप सकटम् ॥

भा १०।८८।१३

Vyas, Ambarish, etc., are devoted to Sri Vishnu, and are dear to Brahma and Siva as well, and make the whole universe auspicious, i.e., are venerated by the whole universe, *there is the other class of devotees like Ravana, Bana, Paundrak, Vrika, Krauncha, etc., who are not liked even by him whose devotees they are, i.e., they are neither liked by Brahma, Siva, nor Sri Hari. Hence, they are the enemies of the whole universe, i.e., they are hated by all*"⁵⁴⁸ "Siva may be a devotee of Sri Vishnu, or Sri Vishnu may Himself be a follower of Siva (as He is *Bhaktapara-dhin*), or Sri Vishnu, Brahma, and Siva may even be treated on a par with one another. But seeing the practices of the devotees of Brahma and Siva, and bowing down those two with my head, I take absolute shelter at the Lotus Feet of Sri Upendra (Sri Krishna) as His servant"⁵⁴⁹

The gods say with reference to Sri Krishna thus, "It is true that Sri Krishna confers on them the boons asked of Him, but He does not bestow on them '*Paramartha*' or the highest or the most sublime goal, because as soon as they enjoy the fruit of His boons

**What Krishna
bestows on His
Bhaktas**

- 548 प्रह्लादभ्रवरावणानुजबलिव्यासावरीषादय-
स्ते श्रीविष्णुपरायणा विधिभवप्रेष्ठा जगन्मगला ।
येऽन्ये रावणबाणपौण्ड्रकवक्रौञ्चादयस्ते स्वय
यद्भक्ता न च तत् प्रिया न च हरेस्तस्माज्जगद्वैरिण ॥ सिर
- 549 शिवो भवतु वैष्णव किमजितोऽपि शैव स्वय
तथा समतयाथवा विधिहरादिमूर्तित्रयम् ।
विलोक्य भववेधसो किमपि भक्तवगक्रम
प्रणम्य शिरसा हि तौ वयमुपेन्द्रदास्य श्रिता ॥ सिर
- 550 सत्य दिशत्यर्थितमर्थितो नृणा नैवाथदो यत्पुनरर्थिता यत ।
स्वय विधत्ते भजतामनिच्छतामिच्छापिधान निजपादपल्लवम् ॥

pertaining to this world, they ask Him again for other worldly gains Does this mean that He does not give anything to those, who do not ask of Him anything and serve Him selflessly? Sri Vyasadev removes this doubt by emphatically stating, **"He (Sri Krishna) of His Own accord, confers on His selfless servitors the Shelter of His tender Lotus Feet Which are the Fulfillers of all their spiritual desires and Which form the cover for their worldly cravings The selfless devotees are truly blessed Besides even if one serves Him (Sri Krishna) with some ulterior motives, He out of His causeless Mercy, bestows only the highest and ultimate good When He is supplicated, He really grants the boon, but He never confers such worldly boons a second time, even if such requests are repeated, because He is the bestower of boons and worldly enjoyments are disastrous in the end Then what does He grant? He of His Own accord bestows upon His devotees the highest boon of shelter at His tender Lotus Feet, even if they were never desired by the latter Because by so doing, he is not troubled any more by worldly desires Hence, He confers on His Bhakta the highest good, although the latter prayed for 'Anartha' as it is in His very Nature to favour thus**

तत्रापि निष्काम कृतार्था इत्याहु "सत्यमि"ति। प्रार्थित सन् अर्थित ददातीति सत्य तथापि परमायदो न भवत्येव। यद्यस्मात् यतो दत्तादनन्तर पुनरर्थिता भवति। ननु नार्थितश्चेत किमपि न दद्यात् इत्याशक्याहु अनिच्छता निष्कामानान्तु इच्छाना पिधानम् आच्छादक सवकामपरिपूरक निजपादपल्लव स्वयमेव सम्पादयतीति॥ भा दी

यद्वा कामेनापि भजता कृपया परमहितमेव विधत्ते इत्याहु "सत्य दिशती"ति। अर्थित सन अर्थित ददाति इति सत्य पुनरर्थितो नव ददाति। कुत यत अथद स विषयाश्चानर्था। तर्हि किं ददाति इत्यपेक्षायामाहु। निजपादपल्लवमनिच्छतामपि तेषा स्वय विधत्ते। यत कोऽपि कामो नोदेति। अत एव अनथप्राथने परमायद एव। एव प्रकृतिभगवान्।

It is because of this very Nature that a mother who removes earth from the hands or mouth of her children, even if they cry aloud and are unwilling to part with it, gives them sugarcandy **In the end, the devotees become attached or devoted to His Lotus Feet, without craving for the earth-like worldly enjoyments** ”⁵⁵⁰

“Those of the devotees who practise pure loving devotion, though for the fulfilment of some desires, become equally blessed like the selfless devotees When He (Sri Krishna) is served by His devotees and begged to grant certain worldly boons, He does confer such boons on them, but if such supplications are repeated, at the end of the enjoyment of those conferred first, He never confers such mundane favours on them a second time, as the worldly enjoyments are disastrous in the end How is this understood? “The desires are not satiated by enjoying the objects of such desires, on the contrary, they increase endlessly like the fire that increases in proportion to the ghee added ” “Because He of His Own accord and unasked, bestows upon His devotees like Dhruv, etc , who serve Him selflessly, the highest boon of Shelter at His tender Lotus Feet, Which form

यथा माता बालानां मृदमपहाय रुदतामनिच्छता शर्करा ददाति । ज्ञातरसोऽहिं बालो मृदमपहाय शकरायामनुरज्यते । तद्वदिति भावः ॥ टीप्पनी,
चै च म २२।४०, श्रीविश्वनाथ चक्रवर्ती

शुद्धा भक्तिः कुर्वाणास्तु सकामा अपि कृतार्था निष्कामभक्ततुल्या एव भवन्तीत्याहुः । सत्यमिति । नणा भजतार्थित कामित पदार्थं तैरर्थितं सन् दिशति ददातीति सत्यं किन्तु यद्यथा पुनरर्थिता भोगान्ते याचकत्वं स्यात्तथा नैवायद । कथमेवमवगतमित्यत आह । “न जातु काम कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मनो भय एवाभिवर्धते ॥ भा १।१९। १४” यतः निजपादपल्लवमनिच्छतामपि भजता स्वयमेव ध्रुवादीनामिव इच्छापिधानं सर्वकामाच्छादकं तदेव निजपादपल्लवं विधत्ते

a cover for the desires, *i e*, because He forcibly gives shelter to such devotees at His Lotus Feet and clouds their desires therewith, thereby they are no more troubled by worldly desires. And again like children who give up their desires for earth after obtaining (unasked) a piece of sugarcandy from their father these devotees giving up worldly desires, achieve shelter at His Lotus Feet." "A wise person who is desirous of obtaining Moksha (Sri Krishna) should serve the Supreme Lord Sri Krishna with intense devotion, with or without ulterior desires" Here 'Akamatah' means a devotee who wholly serves Sri Krishna or who firmly believes that his happiness consists solely in pleasing the Supreme Lord Sri Krishna Who is the Object of his worship. 'Twrena' means unalloyed or unadulterated with *Jnan Karma* etc, like the intensely hot autumnal sun's rays uncovered by the clouds. It should not be understood that there is absolute similarity in the mode of the ultimate achievement of the tender Lotus Feet of the Lord by the selfless devotees and those who have got their desired objects. The mode of the *Sakama* devotees is not pure by nature, but is completely refined, an object is assessed or judged on its merits. Hence, the selfless service of devotees, like Hanuman, is far superior to that of Dhruv, etc."⁵⁶⁰

कृपया ददाति निजपादपल्लव स्वयमेव बलादृत्वा इच्छया पिधान-
माच्छादन विधत्ते करोतीति वा । ततश्चानभीप्सितामपि सितगकरा पितु
सकाशात् प्राप्य शिशवो यथा मृदि स्पृहा त्यजन्ति तथैव कामानपीत्यर्थः ।
अतएव "अकामः सवकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन
यजेत पुरुष परम ॥ भा २।३।१०" इत्यादौ तीव्रेण ज्ञानकर्माद्यमिश्रेण
भक्तियोगेन यजेतेत्युक्तम् । अत्र निष्कामाणां सकामानाञ्च भक्तानामन्ततः
पादपल्लवप्राप्तावपि नैव सवथा ऐकरूप्य भावनीयम् । न हि जात्यैव
शुद्ध बलात् शोधितञ्च वस्तुतुल्यमूल्य भवत्यतो ध्रुवादिभ्यः सकाशाद्-
नुमदादीनामुत्कृष्ट परम एव दृश्यत इति ॥ साद

Sri Krishna is Ecstasy Incarnate and hence accepts only our love and gives love in return too

'Krishna' is
Svayam
Bhagavan

Worldly pleasures, such as *Bhukti*,
Mukti, etc., are as nothing before
Sri Krishna Prem Devotion to Sri

Krishna is the highest form of
Bhakti and Sri Krishna-Nama-Sankirtan is the most
exalted in *Navavidha Bhakti* "*Ete chansakalah pun-
sah Krishnastu Bhagavan Svayam*",⁵⁵¹ says that all
these *Avataras* already mentioned and those to be
mentioned later or further, are all the Partial Mani-
festations in greater or lesser degree of the Purush—
Sri Maha-Vishnu, but Sri Krishna is Svayam Bha-
gan He is full of *Shadaisvarya*, i.e., the six Divine
Attributes in the fullest measure These reside in
Him and emanate from Him only He does not de-
pend upon others like the Purush for the manifesta-
tion of these Saktis, as the other Manifestations de-
pend on Purush or Maha Vishnu It is again said,
"Sri Krishna is Himself the Supreme Lord of Trailok-
ya and as He is ever being served by the *Samrajya
Lakshmi* Herself, none of His desires yet remains to
be fulfilled, Emperor of gods like Indra and other
Kings offer tributes to Him and honour His Footstool
by the tips of their crowns"⁵⁵² The epithet 'Svayam'
is used in the case of Sri Krishna alone and not in
the case of any other *Avataras* "I bow that Supreme
Lord Sri Krishna Who manifested Himself in all His
fullness on the six Divine Qualities as Krishna, also
known as 'Govinda', the Supreme Being, Who inspir-
ed the *Avataras* like Rama, etc., with only the partial

551 एते चाशकला पुस कृष्णस्तु भगवान् स्वयम् ॥ भा १।३।२८

552 स्वय त्वसाम्यातिशयस्त्र्यधीश स्वाराज्यलक्ष्म्याप्तसमस्तकाम ।
बलिं हरद्भिश्चिरलोकपालै किरीटकोट्येडितपादपीठ ॥

and restricted manifestation of His 'Aisvarya' or Divine Attributes" 553

"Hence, amongst the various forms of Sri *Krishna Kirtan*, like reading Puranas, chanting the Vedas singing His Praises, or describing His Attributes, or hearing His Pastimes, etc., the Sankirtan or the incessant, clear, and loud chanting of His Names is important, as it quickly kindles in the chanter's heart a craving to love Sri Krishna of its own accord and without having to take resort to other courses like Dhyān, etc. This then matures into a wealth of Divine Love '*Tannama sankirtanamev mukhyam*' also means '*Tat Sri 'Krishna' Nama-Sankirtanamev shreshthatamam*', i.e., His Sri 'Krishna' Nama Sankirtan is the most important one, because that is the Name most dear to Him" 554 "O hero (Arjun)! Out of all My Names, 'Krishna' is the most important Name. It is the sole atonement for all the sins and is also the Best Rescuer" 555

"The Name 'Krishna' was always most dear to all the Gopis, and so was 'It' to Krishna too. Whenever they were separated from Him or even when they were enjoying His very company, they used to utter

553 रामादिर्मुतिषु कलानियमेन तिष्ठन् नानावतारमकरोदभुवनेषु किन्तु ।
कृष्णं स्वयं समभवत् परमं पुमान् यो गोविन्दमादिपुरुषं तमहं भजामि ।
ब्र स ५।३९

554 कृष्णस्य नानाविधकीर्तनेषु तन्नामसकीर्तनमेव मुख्यम् ।
तत्प्रेमसम्पज्जनने स्वयं द्राक्ष्यते तत् श्रेष्ठतमं मतं तत् ॥
तत् श्रीकृष्णनामसकीर्तनमेव श्रेष्ठतमं मतं सर्वभिरस्माभिर्वा ।

बृ मा २।३।१५८

See footnote 338

555 नाम्नां मुख्यतमं नाम कृष्णाख्यं मे परन्तप ।
प्रायश्चित्तमशेषाणां पापानां मोक्षकपरम् ॥ प्र पु, ह भ वि २।११।४९८

'Krishna', 'Krishna', accompanied by the nodding of their heads to indicate their consent and even when the Rasa dance reached its climax, these Gopis never forget to utter 'Krishna', 'Krishna' incessantly. They were so much enamoured and attracted by 'Krishna', 'Krishna-varnah'—the syllables 'Kri-shna', the 'Kri-shna-varna'—the colour of the rain-bearing clouds 'Krishna' Svarup, etc., that they always used to think and dream of 'Krishna'. Whenever they saw anything black, the peacock, the Kadamba tree, or even the black hair they were reminded of their Divine Lover Sri Krishna. The word 'Krishna' had become their very life-breath. This was the Name most dear to them. They liked very much to address Him by this particular distinguished Name which charmed them the most. '*Krishneti varnayugala-sravananubandha pradurbhavajjadamadambar sanvrintangm*', when such is the overpowering effect of the Name 'Krishna', it is but quite natural that they should call Him by the Primeval and most important Name 'Krishna', dear both to Him and to them as well, as these twin syllables 'Kri shna' embrace all the aspects of His marvellous Form, Attributes, Pastimes, etc., and thus ever dwell in their mind and heart "558

558 पुन पुलिनमागत्य कालिन्ध्या कृष्णभावना ।
 समवेता जगु कृष्ण तदागमनकाक्षिता ॥ भा १०।३०।४५
 कृष्ण शरच्चद्रमस कौमुदी कुमदाकरम ।
 जगौ गोपीजनस्त्वेक कृष्णनाम पुन पुन ॥
 रासगेय जगौ कृष्णो यावत्तारायत ध्वनि । ।
 साधु कृष्णेति कृष्णेति तावत्ता द्विगुण जगु ॥ वि पु
 कृष्णेति वणयुगलश्वगानुबन्धप्रादुभवज्जडिमडम्बरसवृतांगीम् ॥

उ व १४, स्त मा

हे कृष्णेति । सवतदीयाद्भुतरूपगुणक्रीडाक्रीडीकारितया सन्तत निजान्त स्फुरता विशेष्यनाम्ना प्रथमतः सम्बोधनम् ॥ वै तो, भा १०।४७।५२

The blind devotee, Sri Bilvamangal was being led by Sri Krishna to Vrindavan by holding the former's stick. As they neared the place, Sri Krishna told him, "See! here is Vrindavan. Please let Me go now." Sri Bilvamangal, being overwhelmed with the help rendered by the Cowboy, held fast to His Hand out of gratitude and by the Divine Touch of Sri Krishna, he was overcome with ecstasy. He realised that the Cowboy was None Other than Sri Krishna Himself. He held fast and still more firmly than before to Sri Krishna's Hand and would not leave It, although implored by the Latter. Then Sri Krishna with a jerk of His Hand, got It released from his hold. And lo! the following words spontaneously came out of his mouth: "*O Krishna! What wonder is there that You forcibly got Yourself released from the hold of my hand? I shall certainly consider it a great feat of Yours, if You can leave my heart!*" This Sloka aptly describes the most loving challenge thrown to Sri Krishna by one of His greatest devotees to leave his heart and the Latter's Bhaktaparadhinata before which the Lord's other powers pale into insignificance. It also shows the unbreakable power of the silken cords of loving devotion to Sri Krishna with which He is bound to His devotees. This is quite in keeping with the Lord's words — '*Ye yatha mam prapadyante tanstathau bhajamyaham*' (Gita 4.11), i.e., I serve them in the same way as they serve Me. By practising loving devotion, this stage is reached, when he cannot forget the Lord and His Name, even if he wants to, nor the Lord too can obliterate Himself from the devotee's heart and mind, even if requested to do so, as in the above case. 556 1

556 1 हस्तमुत्क्षिप्य यातोऽसि बलात्कृष्ण किमदभुतम् ।

हृदयाद्यदि निर्यासि पौरुषं गणयामि ते ॥ कृ क

Sri Rupa Gosvami's following Sloka describes a stage higher than the above, reached by Sri Radhika "Look at the irony of things' That pretty Maiden Radhika—the Embodiment of innocence, wants to divert Her Mind from 'Krishna', for Whose mere glimpse even the sages yearn with their heart and soul, and divert their minds from worldly objects and concentrate on Him Similarly the Yogis too try their utmost to have even His slightest glimpse in their hearts as in a flash But this Sri Radhika, in Her youthful simplicity, wants to rid Her Heart of His memory even, but cannot do so "^{556 2} "For, those in whose hearts a feeling of selfless love for 'Krishna' sprouts, alone realise that separation from Him causes distress more severe than even the acutest suffering caused by the most deadly and fresh poison known as 'Kalakut', similarly union with Him causes ecstasy which throws the joy caused by the sweetness naturally flowing from Nectar entirely into the background In the same way those moments when 'Krishna' Nama does not appear on the tongue should be more bitter than the worst suffering in hell, and the moment when 'Krishna' Nama appears on the tongue or when It is heard by the ears, will cause ecstasy which will surely excel the proverbial sweetness of Nectar, provided there is adequate intensity of love for 'Krishna' Nama in the Sevak "^{556 3}

556 2 प्रत्याहृत्य मुनि क्षण विषयतो यस्मिन्मनो धित्सते
 बालासौ विषयेषु धित्सति तत प्रत्याहरन्ती मन ।
 यस्य स्फूर्तिलवाय हन्त हृदये योगी समुत्कण्ठने
 मुग्धेय किल पश्य तस्य हृदयान्निष्क्रान्तिमाकाक्षति ॥ वि मा २।१७

556 3 पीडाभिनवकालकूटकटुतागवस्य निर्वासनो
 नि स्यन्देन मुदा सुषामधुरिमाह्वारसकोचन ।
 प्रेमा सुन्दरि नन्दनन्दनपरो जागति यस्यान्तरे
 ज्ञायन्ते स्फुटमस्य वक्रमधुरास्तेनैव विक्रान्तय ॥ वि मा २।१८

The following lines show the magic effect of 'Krishna' Nama on Sri Radhika, Who is at a loss to know as to what She should do So She speaks to Her intimate friends thus —

Who hath made Me hear Sri Krishna Nama?
For It has twanged My vitals by Its charm!

O' My soul is in dire distress!
How charming is Its sweetness!
I ask thee in all meekness
My mouth can't leave It in any event!
Muttering It every moment
It causes separation's torment

All is lost even My self control!
O' Tell Me how I should see Him alone?
If by the prowess of the Name alone
It thus afflicts My Soul and makes Me feel lone
O' Tell Me what will not His magic touch cause?
For thus awhile to think I pause!

If ever I stay at the place where He stays
Family name is sure to be stamed in disgrace
I'm doing My best to forget Him and yet,
Quite unable am I Him to forget

O' What shall I do or where shall I go?
It affects My reputation I can't forego

At last it has thus come to pass!
So sings piteously Dviya Chandidas 557

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सखि केबा शुनाइल कृष्णनाम ।

काणेर भितर दिया मरमे पशिल गो

आकुल करिल मोर प्राण ॥

ना जानि कतेक मधु कृष्णनामे आछ गो

वदन छाडिते नाहि पारे ।

जपिते जपिते नाम अवश करिल गो

केमने पाइब सखि तारे ॥

नाम परतापे यार ऐछन करिल गो

अगेर परशे किबा हय ।

येखाने वसति तार नयने देखिया गो

युवतिधरम कैछे रय ॥

पासरिते चाहि मने पासरा ना याय गो

कि करिब कि हबे उपाय ।

कहे द्विज चण्डीदासे कुलवती कुलनाशे

आपनार यौवन याचय ॥

When Sri Radhika is too much afflicted by grief caused by the pangs of separation from Sri Krishna, She wails thus —

Tis certain that I shall die as die I must,
But with Krishna—virtues' treasureland whom to trust?
My best friends you have been so dear to My Heart!
Tattoo My Body if I die with Krishna on your part
Lalita dear sure shall utter into My ears Krishna Nama
That on deathbed I may hear My life's Sole Psalm
Nor burn My Body nor consign to Yamuna in a huff
But hang It on safely on the lofty Tamal bough
The Tamal like Krishna is in colour of sky blue hue
Let My Body if you please, in unconsciousness rue
My Belov'd whenever happens to visit Vraja's land
Instilled with life I shall kenning Him stand
Unable if I am to see Him for any reason
Let separation's fire burn Me this very season

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Sri Madhavendra Puri—a great devotee of Sri Krishna, was always engrossed in calling 'Krishna' with an intense feeling of love-sickness. Though he was a Sanyasi, he was a great *Prem Bhakta*. He used to lose his body consciousness and

Call 'Krishna'
with a feeling
of separation

558 मरिब मरिब सखि निश्चय मरिब ।
कृष्ण हेन गुणनिधि कारे दिया याब ॥
तोमरा यतेक सखि थेके मझु सगे ।
मरणकाले कृष्णनाम लिख मोर अगे ॥
ललिता प्राणेर सखि मत्र दिओ काणे ।
मरा देह पडे येन कृष्णनाम शुने ॥
नापोडाइओ मोर अगना भासाइओ जले ।
मरिले तुलिये रेखो तमालेर डाले ॥
सेइ से तमालतरु कृष्णवर्ण हय ।
अचेतन तनु मोर ताहे येन रय ॥
कबहुँ से पिया यदि आसे वृंदावने ।
पराण पायब हाम पिया दरशने ॥
पुन यदि चौदमुख दरश ना पाब ।
विरह अनले माह तनु, तेयागिब ॥

transport with divine ecstasy by the mere sight of a rain-bearing cloud or a peacock, being reminded of Sri Krishna and His eternal Sports. He is the Param Guru of Sri Chaitanya Mahaprabhu and is the first offshoot of the unique cult of unalloyed loving devotion to Sri Krishna. Sri Krishna used to sport with him, as a Cowboy. Sri Madhavendra Puri was always submerged in the intense feeling of separation from Sri Krishna, and Sri *Krishna Prem*, and in the climax of this particular sentiment and mood, he addressed Sri Krishna and calling Him in utter anguish of heart and uttering his own Sloka^{558 1} in his last moments, he concluded his *Lila* in this world. "Due to the blazing up of a variety of sentiments consequent on the separation from the Divine Beloved, Sri Madhavendra Puri expresses his emotions in his direct appealing address to Sri Krishna as 'Ayi', which is an affectionate and appealing term of address. Pray bless me with Your Sight. You are the Embodiment of infinite sweetness, infinite kindness, and limitless munificence (*Madhurya*, *Karunya*, and *Audarya*). Whereas, I am lacking in adequate power (*Anurupa Abhiruchi*) to relish Your sweetness and an adequate craving to plunge myself therein. Out of extreme kindness, You bestow Your sweetness on all who show the least '*Sevonmukhata*', irrespective of their fitness to receive Your Kindness or not, You drown all those aspirants who show the least '*Sevonmukhata*', i.e., a craving for better service while being in service (*Sevayam sevayai unmukhata*)

558 1 अयि दीनदयाद्र नाथ हे मधुरानाथ कदावलोक्यसे ।

हृदय त्वदलोककातर दयित ग्राम्यति कि करोम्यहम् ॥ प ३३४

महाविरहेण भावशावल्योदयात् कृष्ण प्रति यदाह तत् श्रीमन्माधवेन्द्र-पुरीपादाना पद्येनानुवर्णयति अयीति । तत्र प्रथम स्वापराधनासौ नैष्यतीति मत्वा परमदैव्योदयात् सकाकु प्राह अयीति कोमलसम्बोधने मद्विधे दीनजने या दया निरगलकरुणा तयैवात्र परमस्निग्ध हे तादृश यद्यप्यह त्वय्यपराधिनी तथापि दयार्द्रचित्तत्वेन दीनायै मह्य दशन देहीति भाव ।

You are the Protector of all So, why not protect me? On many occasions in the past, You have protected me Why not kindly do so again? Or is it that You are a Tormentor? For You did not hesitate even to kill a woman! You killed Putana without taking her sex into consideration You are now the Lord of Mathuravasis and have been attracted by townswomen, and that is why You show Your aversion to Vrajavasis, who are rustics like me! You are the Lord of *Madhurya Rasa*, so why not give me a taste of It too? When will You ever be seen by me? When shall I have the good fortune to have Your Sight? My heart is distressed without You! O Merciful Lord! My heart is extremely restless for want of a sight of You I cannot bear the separation from You any longer My heart becomes unsteady and enters into a stupor Your separation stupifies me What shall I do? Where

पुन पूतनादिवधस्मरणेन निदयत्वस्फूर्त्या सम्बोधयति हे नाथेति। स्त्रीवधादिष्वतिनिदयत्वेन तवास्माक त्यागो न विगीत इति भावः। यद्वा दक्षिणत्वस्फूर्त्याह नाथ सवजनरक्षक तादृशस्वभाव त्यक्त्वा अस्मान् मारयितुं कथं मथुरां गतोऽसि। यद्वा पालनादिगुणस्फूर्त्याह हे नाथ त्वया वयं बहुशो रक्षिता कथमधुना त्यक्तुं योग्य इति पुनर्दैन्यम्। पुनरीष्यया सम्बोधयति। हे मधुरानाथ मथुरानागरीभिर्ह तच्चित्तत्वात् कथं ग्राम्यान् अस्मान् रमयितुमागमिष्यसीति। यद्वा ननु यूष्माकमहं सदा पालकं मथुरास्थानां यादवादीनां सुखं विधातुमहं कति दिनानि तत्र तिष्ठामीति। तत्र सदैवमाह। हे माथुरजनपालकं त्वमस्माभिः कदावलोक्यसे। ननु सुहृदां सुखविधानानन्तरमेवागमिष्यामीति चेत्तत्र सर्वकल्यमाह। हे दयितं प्राणतोषकं तवालोको यददशनं तेन कातरं सत् हृदयं भ्राम्यति न स्वास्थ्यं प्राप्नोति अतः किमहं करोमि दयिततया तत् त्वमेव वदेत्यथ। भावादीनां लक्षणं यथा। महाशक्तिविलासात्माभावोऽचिन्त्यस्वरूपभाक्। रत्याख्य इत्ययं युक्तो नहि तर्केण बाधितुम्। शबलत्वन्तु भावानां समदः स्यात् परस्परम इति। प्रायस्तत्रैव मोहनोदयात् सर्वं सम्भवितुमर्हतीति। तथाच मोदनोऽयं प्रविश्लेषदशायां मोहनो भवेत्। यस्मिन् विरहवैवश्यात् सुदीप्ता एव सात्विका। प्रायो वन्दावनेश्वर्यां मोहनोऽयमदञ्चतीति। सम्यग् विल

shall I go? To whom but You alone shall I resort? What am I doing here? So saying and in extreme agony of heart and anguish, Sri Madhavendra Puri breathed his last ” It is with such extreme feeling of separation and anguish of heart that the Lord must be directly called by His Name ‘Krishna’ by Which He is as good as purchased and is compelled to give His Darsan to His ardent devotee ^{558 1}

“Any one of the Names pertaining to the Descent of Sri Krishna will grant all the advantages that one obtains by the thrice repetition of the auspicious thousand Names (Sri Vishnu-Sahasra-Nama) ”⁵⁵⁹ “Arjun, with an eye on the Pasupatastra, having muttered ‘Krishna’ Nama to the fullest extent, not only got it, but became as dear to Him as His very Soul, Whom he got as his Divine Charioteer ”⁵⁶⁰ “Why praise more? By merely uttering any Name pertaining to ‘Krishnavatar’ or Krishna’s Descent constantly, one can obtain excessive joy right from Brahmananda or Spiritual Bliss leading finally to association with Krishna Himself in His eternal service ”⁵⁶¹ “One who, having killed a Brahmin with his own hands out of excessive infatuation or lust or having drunk liquor, utters only ‘Krishna’, ‘Krishna’, and nothing else, becomes absolutely pure The word

क्षण यस्य कार्यं सञ्चारि मोहन इत्यादि ॥ श्रीवीरचन्द्रगोस्वामीकृत-
रसिकरगदा टीका ॥

- 559 सहस्रनाम्ना पुण्यानां त्रिरावृत्त्या तु यत् फलम् ।
एकावृत्त्या तु कृष्णस्य नामकं तत् प्रयच्छति ॥ ह भ वि २।११।८८८
- 560 इदं किरीटी सजप्य जयी पाशुपतास्त्रभाक् ।
कृष्णस्य प्राणभूतं सन कृष्णं सारथिमाप्तवान् ॥ ” ” ४८९
- 561 किमिदं बहुना शसन् मानुषानन्दनिभर ।
ब्रह्मानन्दमवाप्यान्ते कृष्णसायुज्यमाप्नुयात् ॥ ” , ४९०

'*Atyanta*' indicates '*Sakshat*', i e, in person or with his own hands and in plenty, the participle '*Hanan*', i e, having killed shows his desisting from such heinous acts Similarly '*Suram piban*', i e, having copiously drunk liquor, but has now given up this dirty habit '*Ahoratramekamev Sankirtya*' indicates excess of Sankītan, or even if he having drunk liquor, day in and day out, utters only 'Krishna', 'Krishna', becomes absolutely auspicious and pure, or even if he drinks liquor day and night, but utters 'Krishna', 'Krishna', he becomes purified "⁵⁶²

"O King! Even crores of the vilest sins of the person are totally destroyed, in whose speech the most auspicious 'Krishna' Nama somehow predominantly exists, i e, the 'Krishna' Nama somehow manifests Itself in his mouth, without faith, etc, and unintentionally His sins are not only immediately destroyed, but his speech too becomes highly propitious Even if It remains in his mouth as a symbol, without his having any faith, the result is always good, as it is in Its very nature to be very auspicious to all "⁵⁶³ "I lift him who daily remembers even once My Name 'Krishna', even from the most infernal hell as I lift the earth at the time of the universal destruction, or like the lotus immersed in water, I lift him who is im-

562 हनन् ब्राह्मणमत्यन्त कामतो वा सुरा पिबन् ।

कृष्ण कृष्णेत्यहोरात्र सकीर्त्य शुचितामियात् ॥ ह भ वि २।१।४९४

अत्यन्त साक्षात् स्वहस्तेन बाहुल्येनेत्यथ । तत्र च हनन् घ्नन्निति वतमाननिर्देशेनानिवृत्ति बोधयति । एवमयत्राप्युद्धम् । अहोरात्रमेकमेव सकीर्त्य इति सकीर्तनस्य बाहुल्यमात्रमभिप्रेतम् । यदा अहोरात्र सुरा पिबन्नपीति सबध ॥

563 कृष्णेति मगल नाम यस्य वाचि प्रवर्तते ।

भस्मीभवन्ति राजेन्द्र महापातककोटय ॥ वि धम ,, ४९५

564 कृष्णकृष्णेति कृष्णेति यो मा स्मरति नित्यश ।

जल भित्वा यथा पद्म नरकादुद्धराम्यहम् ॥ नृपु ,, ४९६

mersed in the hell of worldliness. He will be untouched or unaffected by worldliness any more, indicating his liberation therefrom, as is the case with the lotus that has burst forth from the quagmire”⁵⁶⁴ “A person hearing the Vaishnav Mantra ‘Krishna’—the Divine Remedy even to him who is lost to himself, being bitten by the serpent-like worldliness will become liberated therefrom. ‘Krishna’ Nama is the medicine to revive a person, who has lost his consciousness, being bitten by the serpent of worldliness. There is no other remedy so sure as this ‘Krishna’ Nama, *i e*, It is second to none”⁵⁶⁵

“O hero! Amongst all My Names, ‘Krishna’ is the most important Name. It is the sole atonement for all sins and is also the Best Rescuer. The word ‘Mochak’ means the Giver or Bestower of the highest Mukti, *i e*, Sri Krishna Himself”⁵⁶⁶ “He who utters ‘Krishna’, ‘Krishna’, in whatever situation he be placed or wherever he may be, attains the Lotus Feet of Sri Krishna in Golok”⁵⁶⁷ “O Ballavikanta (Gopa)! Why should you entertain any idea for practising other courses, so long as the ‘Krishna’ Nama ever exists on your tongue? When the Name ‘Krishna’ throbs on your tongue, even Mahakal will be afraid of you. What is the earthly good of following *Karma-marga*, *Jnanamarga*, *Yoga*, etc., or even other forms of devotion, like *Sravaṇa*, *i e*, hearing His Pastimes,

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|-----|---|---------------------|-----------|
| 565 | ससारसपसदष्ट | नष्टचेष्टैकभेषजम् । | |
| | कृष्णेति वैष्णवमत्र श्रुत्वा मुक्तो भवेन्नर | ॥ ह भ वि | २।११। ४९७ |
| 566 | नाम्ना मुख्यतम नाम कृष्णाख्य मे परन्तप । | | |
| | प्रायश्चित्तमशेषाणा पापाना मोचक परम ॥ प्रपु | ” | ४९८ |
| 567 | यत्र यत्र स्थितो वापि कृष्णकृष्णेति कीर्तयेत् । | | |
| | सर्वपापविशुद्धात्मा स गच्छेत् परमा गतिम् ॥ पपु | ” | ४९९ |
| 568 | बल्लवीकान्त किन्तैस्तैरुपायै कृष्णनाम ते । | | |
| | किन्तु जिह्वाग्रग जाग्रतिरुन्धे हि महाभयम् ॥ वि ध | ” | ५०० |

etc ? When 'Krishna' Nama always manifests on the tongue, It curbs the 'Tritapas' or the three kinds of distress caused by this *Sansar* or the course of worldly life or It makes him averse to liberation as 'Krishna' Nama is more full of Transcendental Bliss and is of a higher order than the state of liberation *It makes even Krishna subservient to the devotee, in spite of the latter and much against his will*"⁵⁶⁸

"I am telling you, O Sambhu' nothing but the bare truth, which is to be properly cherished Sri

**'Krishna' Nama
is weightier than
Namī**

'Krishna' Nama is the Divine Elixir to restore even death itself or like the life-restoring remedy to the dead"⁵⁶⁹ *"He who breathes his last,*

uttering 'Krishna', 'Krishna', 'Krishna', by the first utterance of the Name 'Krishna', he attains to His Lotus Feet and the 'Krishna', 'Krishna' uttered a second and a third time, remain ever indebted to the utterer out of a sense or feeling of shame due to Their indebtedness This shows that 'Krishna' Nama ever remains in his mouth, i.e., It will always manifest Itself on his tongue, since the Possessor of the Name is not different from the Nama, He too, will ever remain indebted to the utterer, indicating that the Lord too, is won over by uttering His Name"⁵⁷⁰ **"I bow down to those whom the twin syllables 'Kṛishna' cause to dance out of rapturous joy, as soon as they**

तैस्तै कमज्ञानादिभि श्रवणादिभक्तिप्रकारैश्च किम् ? जाग्रत् सदा प्रकाशमान जिह्वाग्रमपि सन् महाभय ससार निरन्ध्रे व्यावर्तयति, यद्वा महद्भय मोक्षस्तमपि निरन्ध्रे ततोऽपि परमानन्दरसविशेषमयत्वात् ॥

569 सत्य ब्रवीमि ते शभो गोपनीयमिदं मम ।

मृत्युसजीवनी नाम कृष्णाख्यामवधारय ॥ ह भ वि २।११।५०१

570 कृष्ण कृष्ण कृष्ण इत्यन्तकाले जल्पन् जन्तुर्जीवितं यो जहाति ।
आद्यं शब्दं कल्पते तस्य मुक्त्यै ब्रीडानम्रो तिष्ठतोऽन्यावृणुस्थौ ॥

„ ५०२

enter into their ears and the hair on whose bodies to bristle up out of thrills and whose sandals even are quite capable of liberating those stuck in the quagmire of chronic worldliness”⁵⁷¹ “Spiritual knowledge has found comparison by the fruits that it accomplishes as in the Sloka ‘*Salokya-sarshti-sarupya*, etc., but it has never been possible to weigh the selfless loving devotion to Krishna, Who is actually won over more by loving devotion than by the acquisition of spiritual knowledge. Similarly the ‘*Ashta Siddhis*’ or the mystic supernatural powers, by practising which, everything belonging to this mundane world can be achieved, except the Lord, are of no consequence and can be compared too with the results that they achieve. But Sri ‘Krishna’ Nama has never been compared, as It is weightier than even Sri ‘Krishna’ Svarup”^{571 1} Those who taste the sweetness of the ever-blissful Sri ‘Krishna’ Nama, do not care to entertain the least possible longing for liberation in the remotest corner of their hearts. This feeling is described in Sri Isvar Puri’s Sloka thus, “Let those twice-born, such as Brahmins, Kshatriyas, Vaisyas, etc., who practise ‘*Yoga, Dhyana, Dharana*, etc.’ or follow the teachings of the Srutis or do what they will in a dense lonely forest to achieve concentration of the mind leading upto ‘*Atmaramatva* or *Brahma-sakshatkar*’ and final emancipation, or roam about from one

अन्तकाले मरणसमयेऽपि आद्य प्रागुक्त शब्द कृष्णनाम अन्यौ द्वौ शब्दौ ऋणस्थो ऋणिनौ सन्तौ तिष्ठत तद्व्यस्यतया कृष्णकृष्णेति सदा तन्मुखादिषु प्रादुर्भवतीति भावः । नामनामिनोरभेदेन नाम्न ऋणस्थत्वात् नामिनोऽपि ऋणस्थतया भगवद्वशीकारित्वं ज्ञेयम् ॥

571 तेभ्यो नमोऽस्तु भववारिधिजीणपकसमग्नमोक्षणविचक्षणपादुकेभ्यः ।
कृष्णेति वणयुगलश्रवणेन येषामानन्दयुभवति नतितरोमवृन्द ॥

ह भ वि २।११। ५०४

571 1 ज्ञानमस्ति तुलितञ्च तुलाया प्रेम नैव तुलितन्तु तुलायाम् ।

सिद्धिरेव तुलितात्र तुलाया कृष्णनाम तुलित न तुलायाम् ॥ प १५

holy place to another in search of the above But *I shall never be vexed even if I have to pass through lacs and lacs of births, while relishing the sweetness of Sri 'Krishna' Nama of Syamasundar, Who has the splendour of the colour of the collection of night lotuses inside the bower amongst the dark Kadamba trees* The conclusion is that those people who practise 'Yoga, Dhyan, Dharana etc,' have nothing but final emancipation as their ultimate goal, but the **Bhakti-rasajna Bhaktas, who can well appreciate and relish the sweetness of the Divine Name 'Krishna', treat that type of liberation as worse than chaff** Sri 'Krishna'-Nama-Sankirtan to these Rasajnas is both the Sadhan and Sadhya, i e , It is the ultimate end of human existence ^{571 2}

"The yearning to enjoy the pleasures of heaven, makes all people in their pursuit only very wretched, the desire for liberation only causes intense distress, even the practice of *Yoga* or abstract meditation, is quite insipid, what is the use of such abortive exertions? So let my tongue giving up all these practices, only shout '**Krishna' Krishna**'"⁵⁷² "This—my inexplicable existence called '**Krishna**' manifesting in my mouth, doubly enhances its beauty, as the rise of the cool moon brings on the swelling of the ocean of my thirst for Thee "⁵⁷³ *This Sloka*^{573 1} *vividly shows*

571 2 योगश्चतुष्पत्तिनिजनवनध्यानाध्वसभाविता

स्वाराज्य प्रतिपाद्य निभयममी मुक्ता भवन्तु द्विजा ।

अस्माकन्तु कदबकुजकुहरप्रोन्मीलदिन्दीवर-

श्रेणीश्यामलधाम नाम जुषता जन्मास्तु लक्षावधि ॥ ५ १८

572 स्वर्गार्थीया व्यवसितिरसौ दीनयत्येव लोकान्

मोक्षापेक्षा जनयति जन केवल क्लेशभाजम् ।

योगाभ्यास परमविरसस्तादशै कि प्रयासै

सर्वं त्यक्त्वा ममन्तु रसना कृष्ण कृष्णेति रौतु ॥ ५ २७

573 पुष्पानमेतत् पुनरुक्तशोभामुष्णेतराशोरुदयान्मुखेन्दो ।

तष्णाम्बुराशि द्विगुणीकरोति कृष्णाह्वय किञ्चन जीवित मे ॥ कृ क ८४

the inexhaustible fund of utter humility of a selfless devotee “O Yadavendra' O Krishna' When I remember Your Name 'Dinavatsala', i e, One Who is kind to or the friend of the fallen or miserable souls, It fills me with ever-fresh hopes that I will receive Your succour, because all Your Names have the meaning easily deducible from Their etymology and it is Your Creed to live up to Them *But when I hear from other devotees about Your other Name “Bhaktavatsala”, i e, a Friend of the devotees, my heart actually shudders to think if I will ever be eligible to receive Your Kindness, as I am utterly devoid of Bhakti, as such I may not have the good fortune to have even a particle of Your Grace”* This true feeling doubly enhances their (devotees') thirst and craving for intense devotion and Sri Krishna too, being the Embodiment of Munificence (Audarya), and Sweetness, instead of quenching the devotional thirst, enhances it fourfold and this process goes on endlessly, without the least feeling of satiation on either side This is the true nature of Divine Intoxication of Sri 'Krishna' Nama ”573 1

Victory to Thee O God! Victory to Thee!

O Divine Illuminator! Have the better of me!

Thou art Krishna! Victory victory victory to Thee.

Thou art Nectar to the ears the mind and the eyes

574

“May Sri 'Krishna' Nama, Which is the Reservoir of all that is auspicious, the Destroyer of all the sins of Kali, the Purifier of all that is pure, i e, the Primeval Source of Purity, the provision or allowance to the sage desirous of final beatitude to secure for him the highest goal of Golok, the only place of eternal rest, for the words of the wise men like Sri Vyasdev,

573 1 दीनबन्धुरिति नाम ते स्मरन् यादवे द्र पतितोऽहमुत्सहे ।

भक्तवत्सलतया त्वयि श्रुते मामक हृदयमाशु कम्पते ॥ प ६४

574 जय जय जय देव देव देव त्रिभुवनमगल दिव्यनामधेय ।

जय जय जय देव कृष्ण देव श्रवणमनोनयनामतावतार ॥ कृ क १०८

Sukadev, etc, i.e., whenever the Name is remembered for the materialisations of their actions, their words, without taking the form of advice to others, culminate in the resplendent glorification of Sri Nama Mahatmya, i.e., the grandeur of the Divine Name, and hence the ultimate resting place for the words of the sages, the life-breath of saints who are engrossed in Nama-Sankirtan, and the seed of the tree of Dharma or religious practices, because all such practices find their origin in Nama alone, provide in profusion for the welfare of all of you”⁵⁷⁵

“The Name Itself is ‘*Chintamani*’, i.e., the wish-yielding Gem including the achievement of Sri Krishna, because It is not different from Sri ‘*Krishna*’ *Svarup*. All the phrases in the Sloka are adjectival clauses to the word ‘*Krishna*’. Krishna is ‘*Chaitanya-rasa-vigraha*’, i.e., the Embodiment of luscious sweetness of Divine Consciousness as (1) ‘*Asvadya*’, that which is to be tasted, (2) ‘*Asvadak*’, that which imparts taste to others, and (3) ‘*Asvadan*’, the act of tasting itself, because the ‘*Nam*’, viz., ‘*Krishna*’ *Svarup* is the same as the Name ‘*Krishna*’. Krishna is also the Divine Embodiment of all-alluring sweetness as ‘*Chaitanya*’, i.e., Sri Krishna Chaitanya Mahaprabhu, Who not only tasted the ever-fresh sweetness of ‘*Krishna*’ Nama, but also imparted It to one and all, in all possible unimaginable ways that they too should relish Its ravishing sweetness. He is the Embodiment of the ‘*Rasa*’ or the relishing of the Supreme Spirit as the essence of all being and source of our sensation ‘*Chai-*

575 कल्याणानां निधानं कलिमलमथनं पावनं पावनानां

पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये प्रोच्यमानम् ।

विश्रामस्थानमेकं कविवरवचसा जीवनं सज्जनानां

बीजं धमद्रुमस्य प्रभवतु भवता भूतये कृष्णनाम ॥ प १९

tanya' is the self-illuminory principle which increases one's craving to taste the 'Krishna-Nama-Sankirtan-Rasa' more and more, once one tastes of It a bit, i.e., one who tastes even a drop of this Transcendental Ocean of 'Krishna Nama Sankirtan-Rasa' is sure to be carried away by Its current and would go on relishing It more and more and never like to come out of It, in spite of himself Hence, He is Krishna—the dual manifestation of the 'Sacchidananda-Rasa-Rupa', i.e., the Existence-Knowledge-Bliss-Incarnate as 'Nami'—the Possessor of the Name, and the 'Nama'—the Transcendental Name Itself Hence, It is Purna, i.e., endowed with all His potentialities or powers including those to enable them to taste sweetness He is *Suddha*, i.e., pure without the least tinge of Maya or His illusory energy and free from any attribute of the material world and its objects He is *Nitya-mukta*, i.e., ever-free As such those who take absolute recourse to chanting of the Name, are also freed, once and for all, from the bondage of worldliness *There is no categorical difference between the 'Nami', and the 'Nama'* 576

"Sri Krishna—the Supreme Lord known as 'Govinda', Who is the most perfect Embodiment of Existence-Knowledge-Bliss existing from eternity, is the Source of everything and the Primeval Cause of all causes" 577 It is already said in Srimad Bhagavata that "*All these are His Partial Manifestations in various degrees, but Sri Krishna is Svayam Bhagavan Himself, i.e., the Supreme*

576 नामचिन्तामणि कृष्णश्चैतन्यरसविग्रह ।

पूण शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनो ॥ ह भ वि २।११।५०३

577 इश्वर परम कृष्ण सच्चिदानन्दविग्रह ।

अनादिरादिर्गोविन्द सबकारणकारणम् ॥ ब्र स ५।१

Lord ⁵⁷⁸ Hence, He is called '*Paramah*', '*Isvarah*', and '*Krishna*' In the Sloka 577 Krishna is the distinctive 'Noun' or 'Name' and all the other terms are Its Attributes qualifying '*Krishna*' "It is also said by sages like, Sukadev that Krishna, Who is Vasudev, Devakinandan, etc, proving clearly that '*Krishna*' is the singularly Pre eminent Name amongst all His Names ⁵⁷⁹ "At the time of His naming ceremony too, Sri Gargamuni said that His Name for that Yuga, would be '*Krishna*', because of (1) the heavenly blue colour of His complexion, (2) His power of attracting to Himself all—both animate and inanimate creations, (3) because of His assuming upon Himself all the powers of His Partial Manifestations and of all Yuga-vataras too in super-abundance which conclusively proves His authority over all, including the other Avataras ⁵⁸⁰ Because of these, His Name '*Krishna*' is etymologically significant, i e, has all the meaning easily deducible from etymology of the Name, '*Krishna*', and (4) includes the meaning of, One Who has the twin syllables (Varnas) '*Kri-shna*' in His Name It is also said in Prabhas Khanda, 'O hero (Arjun)! Out of all My Names, '*Krishna*' is the most important Name ⁵⁸¹ In Brahmanda Purana it is said, 'All that is obtained by the thrice repetition of Sri Vishnu-Sahasra-Nama is grandly achieved by the utterance of '*Krishna*' Nama once ⁵⁸² All these facts

- 578 एते चाशकला पु स कृष्णस्तु भगवान् स्वयम् ॥ भा १।३।२८
 579 कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
 नन्दगोपकुमाराय गोविन्दाय नमो नम ॥ भा १।८।२१
 580 आसन वर्णास्त्रयो ह्यस्य गहणतोऽनुयुग तनू ।
 शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गत ॥ भा १०।८।१३
 581 नाम्ना मुख्यतम नाम कृष्णाय मे परन्तप । प्र पु , ह भ वि २।११।४९८
 582 सहस्रनाम्ना पुण्याना त्रिरावृत्त्या तु यत् फलम् ।
 एकावृत्त्या तु कृष्णस्य नामैक तत प्रयच्छति ॥ ह भ वि २।११।४८८

refer to 'Krishna' only as the Supreme Lord The Epithet 'Govinda' only explains His special aspect of Mastery, Overlordship, or *Indratva* over all the sense-organs, *i.e.*, '*Gavendratva*' and hence, It qualifies 'Krishna'

"Hence, by conventional acceptance, the eminence of 'Krishna' Nama is proved, the other terms being Its adjectives"⁵⁸³ It is clearly mentioned thus—"He assumed appropriate Forms befitting the three Yugas with suitable tints of complexion, like white, red and yellow, which are now merged in 'Krishna' (sky blue) colour Hence, He will be known as 'Krishna', because that is the tint that predominates in this Yuga"⁵⁸⁴ 'He has many Names depicting His characteristic qualities'⁵⁸⁵ "The syllable '*Krsh*' denotes the property of 'drawing towards oneself or attracting', or 'Existence', and the suffix '*na*' denotes 'Bliss' The culmination of these realities in the Supreme Being is 'Krishna', *i.e.*, Who is Eternal Bliss"⁵⁸⁶ "The meaning derived etymologically is also the same A similar Sloka⁵⁸⁷ is met with in the commentary of the 18-letter Mantra in Gautamiya Tantra The root '*Bhu*' is used to indicate that from which all wishes originate, which has the same meaning as that of 'Krishna' In the Gautamiya Tantra, the root '*Bhu*' is used to indicate its quality

583 अत एव कृष्णे कर्तृत्वात् सर्वोत्कृष्टत्वात् कृष्णेति मुख्यं नाम ॥

ब्र स ५।१ टीका श्रीजीव गोस्वामी

584 See footnote 580

585 बहूनि सति नामानि रूपाणि च सुतस्य ते ।

गुणकर्मनिरूपाणि तान्यहं वेद नो जन ॥ भा १०।८।१५

586 कृषिर्भूवाचक शब्दो णश्च निवृत्तिवाचक ।

तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥ ब्र स ५।१ टीका

587 कृषिशब्दश्च सत्तार्थो णश्चानन्दस्वरूपक ।

सुस्वरूपो भवेदात्मा भावानन्दमयस्तत ॥ ब्र स ५।१ टीका

of 'Existence' Hence, the root '*Krish*' denotes 'Existence', the suffix '*na*' means 'Bliss', '*Atma*' means Bliss So if the meaning of '*Krish*' is also that of the root 'Bliss' then only all the meanings can be established, because the roots '*Krish*', '*Bhu*' and '*Asti*' are indicative of all '*Kriyas*' or actions In the Gautamiya Tantra, even if the root '*Bhu*' stands for '*Satta*' or existence, its meaning is the same as that of the root '*Krish*' When it is said that an earthen jar exists, it refers to its own existence and not to that of any other object like cloth, etc Similarly if the root '*Krish*' is taken to mean 'attraction', the suffix '*na*' means bliss or happiness arising therefrom '*Samanyadhikarana*' or the state of their relating to the same object is not possible, hence, it is to be taken as the use of identity between the cause and effect, as in the statement '*Ayurghritam*,' i.e., 'ghee is life' Here though 'ghee' is the 'cause' for the longevity of life, it is taken as 'life' itself In the same way Bliss' is the cause of 'attraction', and the former has been substituted by its effect, i.e., 'attraction'—the effect of 'Bliss' or the effect is identified with the cause **He Who through His Own Bliss, causes attraction or attracts, is Himself 'Krishna'** "He is also known as 'Param Brahman' because of the ever-increasing superiority of His attractive power over those of all He is also known as the Supreme Lord because of His vastness and His Nature to cause others to increase"⁵⁸⁸ How He accomplishes this is told in the Srutis It is also said in the Brihad Gautamiya Tantra thus —"The root '*Krish*' denotes 'Existence' and the suffix '*na*' denotes 'Bliss' Hence, by their union, the term '*Chat*' is attri-

butable to Param Brahman only”⁵⁸⁹ “‘Krishna’ is Bliss endowed with the power of attracting all, because of His Blissful Svarup or disposition, the Jiva or Atma becomes blissful, being engrossed in Divine Love”⁵⁹⁰ “He is called ‘Krishna’ because He attracts all both movables and immovables He is also called ‘Kala’ because He is the Controller of all”⁵⁹¹ Uddhav says, “Sri Krishna because of His incomprehensible affluence, is the Master of the three worlds He, Whose all desires are fulfilled and Whose Footstool is ever being respected by the tips of the crowns of all the Kings, offering their due tributes to Him, is also ever being served by the goddess of fortune, prosperity, and beauty”⁵⁹² Sri Krishna says to Arjun, “I am pervading the whole universe with an aliquot part of My Person”⁵⁹³ In the Tapani Srutī, it is said, “Krishna is the Sole Controller and He is solely to be sung and glorified by all”⁵⁹⁴ “Because of His Overlordship, He is ‘Paramah’, i e, He Who is served by Sri Lakshmi, i e, the Goddess of affluence of all *Saktis* or regal powers”⁵⁹⁵ “That Sri Krishna is the highest God”⁵⁹⁶ In Srimad Bhagavata it is said, “I bow down to the Primeval Purush known as ‘Krishna’”⁵⁹⁷ Sri Sukadev tells Parikshit thus,

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- 589 कृषिशब्दो हि सत्तार्थो णश्चानन्दस्वरूपक ।
सत्तास्वानन्दयोर्योगात् तत् पर ब्रह्म चोच्यते ॥ ब्र स ५।१ टीका
- 590 यस्मादेव सर्वाकषकसुखरूपोऽसौ तस्मादात्मा जीवश्च तत्र सुखरूपो
भवेत् ॥ बृ गौ त, ब्र स ५।१ टीका
- 591 अथवा कषयेत् सर्वं जगत् स्थावरजगमम् ।
कालरूपेण भगवास्तेनाय कृष्ण उच्यते ॥ ब्र स ५।१ टीका
- 592 See footnote 552
- 593 विष्टम्याहमिदं कृत्स्नमेकाशेन स्थितो जगत् ॥ गी १०।४२
- 594 एको वशी सवग कृष्ण ईड्य ॥ ब्र स ५।१ टीका
- 595 परा सर्वोत्कृष्टा मा लक्ष्मीरूपा शक्तयो यस्मिन् ॥ ब्र स ५।१ टीका
- 596 कृष्णो वै परम देवतम् ॥ ब्र स ५।१ टीका
- 597 पुरुषमूषभमाद्य कृष्णसज्ञ नतोऽस्मि ॥ भा ११।२९।४९

“Know Him to be Krishna, Who is the Soul of all souls, and Who, for the welfare of all, i e , to attract the minds of all towards Himself, wherein lies their eternal welfare, manifests Himself as a Human Being out of sheer kindness”⁵⁹⁸ His Pastimes like a Human Being are solely due to His being under the influence of His Kindness Suta says, “O Krishna O Krishnasakha, i e , the Friend of Arjun! O the most excellent among the Vrishnis! O the Destroyer of spiteful Kings! O Ye of undiminishing prowess! O Govinda, i e , Controller of all the sense organs! You Whose Glory is ever being sung by Your servants like Narada and multitudes of Gopis! O Ye Who are auspicious to the ears! Protect us by instilling in us selfless devotion to You ”⁵⁹⁹

In this Sloka ‘*Krishnavarnam tvishakrishnam*’,⁶⁰⁰ the *Kali Yugavatar*, after the Descent of Svayam Bhagavan Sri Krishna, is referred to as “Who is ‘*Akrishna*’, i e , is fair and yellowish in colour Wise people adore the splendour of His complexion as in ‘*Asan varnastrayo hyasya, etc*’ In this Sloka after describing the three colours of His complexion for the three Yugas, the colour of the resi-

- 598 कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् ।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥ भा १०।१४।५५
- 599 श्रीकृष्ण कृष्णसखं वृष्ण्यषभानिधुग्राजन्यवशदहनानपवगवीय ।
गोविन्द गोपवनिताब्रजभृत्यगीततीथश्रव श्रवणमगल पाहि भृत्यान् ॥
भा १२।११।२५
- 600 कृष्णवर्णं त्विषाकृष्ण सागोपागास्त्रपाषदम् ।
यज्ञैः सकीतनप्रायेयजन्ति हि सुमेधसः ॥ भा ११।५।३२

श्रीकृष्णावतारान्तरकलियुगावतारपूर्ववदाह । कृष्णेति । त्विषा कात्यायोऽकृष्णो गौरस्तु सुमेधसो यजन्ति गौरत्वं चास्य—“आसन् वर्णास्त्रयो ह्यस्य गृह्णतोऽजुयुगं तनू । शक्लो रक्तस्तथा पीत इदानीं कृष्णता गत ।

duary Yuga, viz., of Dvapar adopted by Him is described as 'Krishna'—heavenly blue hue. Because the Satya and Treta Yugas had already elapsed, the '*Pitavarna*' of the Descent refers to the already past *Avatar*. Here it is said that Sri Krishna is the Fullest Manifestation, i.e., Svayam Bhagavan,⁵⁵¹ all the other *Avatars* are merged or included in Him and all the functions of the *Yugavataras* will be accomplished by Him only. **He, Who descends as Svayam Bhagavan Sri Krishna in Dvapar, will certainly descend as 'Gaur' in the following Kali Yuga, indicating thereby that the 'Gaur' Avatar is the special Descent of Sri Krishna Himself possessing a natural excellence and elegance.** This Descent of 'Gaur' is described by Sri Vyasadev with unfailing accuracy with His Own Epithets like '*Krishnavarnam*', etc., i.e., One in Whose Name the two syllables 'Kri-shna' exist as the Name 'Sri Krishna Chaitanya' discloses His Krishnatva (*Svayam Bhagavattva*) of Which the twin syllables 'Kri-shna' connected with His Name are befittingly present, or One Who Himself sings 'Krishna' out of excessive joy arising from the recollection of His ecstatic Pastimes and out of sheer uncontainably exuberant kindness to Jivas, preaches It to all of them,

भा १०।८।१३" इत्यत्र पारिशेष्यप्रमाणलब्धमिदानीमेतदवतारास्पदत्वेनाभिख्याते द्वापरे कृष्णतागत इत्युक्ते शुक्लरक्तयोः सत्यत्रेतागतत्वेन दर्शितत्वाच्च पीतस्यातीतत्व प्राचीनावतारापेक्षया अत्र श्रीकृष्णस्य परिपूर्णरूपत्वेन वक्ष्यमाणत्वाद्युगावतारत्व तस्मिन् सर्वोऽप्यवतारा अतभूता इति तत्तत्प्रयोजनं तस्मिन्नेकस्मिन्नेव सिध्यतीत्यपेक्षया तदेव यद्द्वापरे श्रीकृष्णोऽवतरति तदेव कलौ श्रीगौरोऽप्यवतरतीति स्वारस्यलब्ध श्रीकृष्णाविर्भावविशेष एवाय गौर इत्यायाति तदव्यभिचारात् तदेतदाविर्भावत्व तस्य स्वयमेव विशेषणद्वारा व्यनक्ति कृष्णवर्णं कृष्णेत्येतौ वर्णौ च यत्र यस्मिन् श्रीकृष्णचैतन्यदेवतास्मिन् कृष्णत्वाभिव्यञ्जक कृष्णेति वणयुगलं प्रयुक्तमस्तीत्यर्थः । यद्वा कृष्णं वर्णयति तादृशस्वपरमानन्दविलासस्मरणोल्लासवशतया स्वयं गायति परमकारुणिकतया

or One Who is 'Akrishna', i e, 'Gaur' (yellowish fair complexioned), by the splendour of His complexion alone, infuses into the people the feeling to take 'Kṛishna' Nama or Who by His very presence alone inspires one and all to utter 'Kṛishna', or the Caretaker of all people, Kṛishna, though He descends as 'Gaur', is realised by His ardent devotees as Svayam Bhagavan Sri Kṛishna only by the splendour or Divine illumination which conclusively proves that He, i e, 'Gaur' is the Descent in toto of Sri Kṛishna only His *Svayam Bhagavattva* is elucidated by the explanation of the term '*Sangopangastraparshadam*', i e, He Who is ever present with His Attributes, secondary Attributes, which are in themselves His ornaments due to their all-alluring nature and are also His because of their great prowess, and are also His Parshadas as His retinue or attendants residing always near Him, thus He has been experienced by a great many personages of Bengal, Bihar, Orissa, etc, or Who lives with His *Angas*, i e, Sri Nityananda Prabhu, Sri Advaita Acharya, etc, Who like Him are also the subject of the intense love and esteem of all in a like manner, by the second meaning, the same meaning is arrived at 'How is He worshipped?' He is worshipped with the necessities of worship to which the words like '*Na yatra yajnesamakhaḥ, etc*, Bh 5 19 24' of gods bear testimony By the adjective

च सर्वेभ्योऽपि लोकेभ्यस्तमेवोपदिशति यस्तम् । अथवा स्वयमकृष्ण गौर त्विषा स्वशोभाया विशेषेणैव कृष्णोपदेष्टार च यद्दर्शनैव सर्वेषां कृष्ण स्फुरतीत्यर्थः । किं वा सबलोकद्रष्टार कृष्ण गौरमपि भक्तविशेषदृष्टौ त्विषा प्रकाशविशेषेण कृष्णवर्णं तादृशश्यामसुन्दरमेव सन्तमित्यर्थः । तस्मात्तस्मिन् श्रीकृष्णरूपस्यैव प्रकाशात् तस्यैवाविर्भावविशेषः स इति भावः । तस्य भगवत्त्वमेव स्पष्टयति । सागोपागास्त्रपाषडम् अगायेव परममनोहरत्वादुपागानि भूषणादीनि महाप्रभावत्वात्तान्येवास्त्राणि सवदैवकान्तवासित्वात्तान्येव पाषडा बहुभिर्महानुभावैरसकृदेव तथा दृष्टोऽसाविति गौडवरेन्द्रमुद्रमोक्तलादि देशीयानां महाप्रसिद्धे । यद्वा अत्यन्तप्रेमास्पदत्वात्तुल्या एव पाषडा श्रीमदद्वैताचार्य-

'*Sankirtanprayah*' qualifying the word '*Yajnah*', S11 Vyasadev indicates the subject-matter, viz, '**Sankirtan**', i.e., the loud congregational chanting of '**Krishna**' Nama in unison and relishing the Bliss thereof. This shows that Sankirtan was also the subject-matter of His followers. Hence, in Sahasra-Nama, the 149th Chapter of Mahabharata in Dan Dharma, all His Names describing His various Attributes and indicative of Descent as 'Gaur' are met with, of which, the particular Sloka '*Suvarna-varno hemango, etc.*' means, "One Who has the splendour of gold, of yellowish complexion, of beautiful Body, Wearer of the most excellent bracelets, a Sanyasi, etc.," Which are applicable to Sri Gauranga Mahaprabhu. This has been clearly disclosed by the most eminent Sri Sarvabhauma Bhattacharya, "O the wasp-like mind! Clasp fast to the Lotus Feet of Sri Krishna Chaitanya Who descends on this earth to manifest the Glory of His loving devotion, which had disappeared with the lapse of time." "In Prahlada's words '*Chhannah kalau yada-bhavastryugotha sa tvam*, Bh 7 9 38', He is known as 'Tri Yuga' also, as His real Form is concealed (not disclosed) in Kali Yuga, i.e., One Who assumes His Real Forms in Krita, Treta, and Dvapara Yugas'⁶⁰⁰

महानुभावचरणप्रभृतयस्तै सह वतमानमिति चार्थातरेण व्यक्त तदेव भूतम् ।
 कयजति यज्ञै पूजासम्भारै "न यत्र यज्ञेशमखा महोत्सवा" भा ५।१९।२४
 इत्युक्ते । तत्र च विशेषेण तमेवाभिधेय व्यनक्ति सकीर्तन बहुभिर्मिलित्वा
 तदगानमुख श्रीकृष्णगान तत्प्रधान तथा सकीर्तनप्राधान्यस्य तदाश्रितेष्वेव
 वशनात् स एवात्राभिधेय इति स्पष्टम् । अत एव सहस्रनाम्नि तदवतार-
 सूचकानि नामानि कथितानि "सुवर्णवर्णो हेमागो वरागश्चन्दनागदी । सन्यास-
 कृच्छ्रम शान्त" इत्यादीनि । दर्शित चैतत्परमविद्वच्छिरोमणिना श्रीसार्वभौम
 भट्टाचार्येण "कालान्नष्ट भक्तियोग निज य प्रादुर्कर्तुं कृष्णचतन्यनामा ।
 आविर्भूतस्तस्य पादारविन्दे गाढ गाढ लीयता चित्तभृम्" इति ॥

"O Protector of those gone to You for refuge! O Supreme Lord! I bow to Your Lotus Feet Which are always fit to be meditated upon without the least restrictions of time and place, which destroy all impediments like, *Karma*, *Jnan*, *Yoga*, to the practice of unalloyed devotion to You, Which are the wish-yeilders, and holy because of Their being the resort of the holy river Ganga, Which are ever being extolled by Siva and Brahma, Which are the fittest sanctuary to be sought after by all, Which destroy the acutest distress of their servants and Which are the ship to cross this ocean of worldliness" ⁶⁰¹ 'O Omnipresent Illuminator! O Lord Who manifest the six divine excellences! He who is indeed favoured even with an iota of Your Grace, alone knows the true significance of Your grandeur, and no one else, even if he hankers after it for a long time, by practising everything other than Your loving devotion" ⁶⁰² "O my Protector! O Divine Fulfiller of all desires! Either in this existence or in any other birth, if it be my good fortune to happen to be counted one amongst Your countless devotees, I shall wholeheartedly serve Your Lotus Feet Then only such a person would be considered very fortunate and not otherwise" ⁶⁰³ "O Lord! Though none of Your wishes

601 ध्येय सदा परिभवघ्नमभीष्टदोह तीर्थास्पद शिवविरिञ्चिनुत शरण्यम् ।
भृत्यार्तिह प्रणतपाल भवाब्धिपोत वन्दे महापुरुष ते चरणारविन्दम् ॥

भा ११।५।३३

602 अथापि ते देव पदाम्बुजद्वयप्रसादलेशानुगहीत एव हि ।
जानाति तत्त्व भगवन्महिम्नो न चाय एकोऽपि चिर विचिन्वन् ॥

भा १०।१४।२९

603 तदस्तु मे नाथ स भूरिभागो भवेऽत्र वान्यत्र तु वा तिरश्चाम ।
येनाहमेकोऽपि भवज्जनाना भूत्वा निषेवे तव पादपल्लवम् ॥

भा १०।१४।३०

yet remains to be fulfilled, You dearly drank the milk of Vraja's cows and Gopis in the Form of their calves and sons, although all the sacrifices offered from ages immemorial have not been able to satisfy You. How highly blessed indeed are the cows and the Gopis of Vraja!"⁶⁰⁴ "I shall consider myself as more than highly fortunate, if I am allowed to be born in any species, either as a blade of grass or even as a worm, so that I may have a full and thorough top-to-toe ablu-
tion in the feetdust of any of the Vrajavasis whose very life-breath is Sri Mukunda, a particle of Whose Feetdust is even now being sought after by the Srutis from time immemorial"⁶⁰⁵

"O Krishna! So long as people do not accept You as their own, i.e., so long as they do not form any relationship like Dasya, Sakhya, Vatsalya, and Madhurya, or that of a beloved wife with You, all the peculiarities like passion, love, anger, etc., act as thieves with them, the house becomes a dungeon and the delusion of the mind which makes them think the transient objects and pleasures as eternal bliss and by which they become addicted to the gratification of the senses, fetters their feet. But as soon as they take absolute shelter in You, even anger conduces to the advancement of their devotion to You. O Krishna! The Embodiment of Transcendental Bliss! When people become devoted to You, they naturally treat all the worldly enjoyments, relations, friends, guests, etc., as

- 604 अहोऽतिघ्न्या ब्रजगोरमण्य स्तन्यामत पीतमतीव ते मुदा ।
यासा विभो वत्सतरात्मजात्मना यत्तप्तयेद्वापि न चालमध्वरा ॥
भा १०।१४।३१
- 605 तद् भूरिभाग्यमिह जन्म किमप्यटव्या
यद गोकुलेऽपि कतमाधिरजोऽभिषेकम् ।
यज्जीवित तु निखिल भगवान् मुकुन्द-
स्त्वद्यापि यत्पदरज श्रुतिमृगमेव ॥
भा १०।१४।३४

emblems of Your Grace and all the five passions, like Kama (desire), Krodha (anger), Lobha (greed), Moha (delusion), and Mada (passion), which in a non-devotee cause his retrogradation, become the supporters of his continued progress of devotion. If You do not accept them as Your Own, all these feelings become so to say their curses which jointly and severally bring about their downfall."⁶⁰⁶ "O Krishna! Pray forgive me. You are Omniscient. You are the Supreme Being. You are the Lord of the universe. This whole creation is treated by me as Yours. I am only Your vassal. Hence, without Your Grace I am not fit to acquire the good fortune of these blades of grass and other fortunate beings of Vrindavan."⁶⁰⁷ "Fie upon us all who are averse to You, O Adhokshaj! Cursed be our births, in spite of our triple purity of birth as Brahmins, purity attained because of the Gayatri Mantra, and the purity because of our performance of the sacrifices (Yajnas)!" Cursed be our learning, our Yogic practices and plenty of knowledge too!"⁶⁰⁸ "I bow down again and again to Sri Krishna, Who is known as 'Vasudev', the Supreme Being 'Hari', and 'Govinda', Who destroys all kinds of distress of those who have taken shelter in Him."⁶⁰⁹ "Sages have praised that Your Nectarine Accounts revivify the tormented and sullen souls, that they destroy all kinds of sins, that they are

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- 606 तावद रागादय स्तेनास्तावत् कारागृह गृहम् ।
तावन्मोहोऽहोऽघनिगडो यावत् कृष्ण न ते जना ॥ भा १०।१४।३६
- 607 अनुजानीहि मा कृष्ण सर्वं त्व वेत्सि सर्वदक् ।
त्वमेव जगता नाथो जगदेतत्तर्वापितम् ॥ भा १०।१४।३९
- 608 धिग्जन्म नस्त्रिवद्विद्या धिग् व्रत धिग् बहुज्ञताम् ।
धिक् कुल धिक् क्रियादाक्ष्य विमुखा ये त्वधोक्षजे ॥ भा १०।२३।३९
- 609 कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नम ॥ भा १०।७३।१६

auspicious to the ears, that They are full of Divine Attributes, and that those people who sing Them are indeed very fortunate on the face of the earth ”⁶¹⁰ “I bow down to the Supreme Lord SRI Krishna, Whose Nama-Sankirtan totally destroys all kinds of sins, i.e., Adhidaivik, Adhibhautik, and Adhyatmik, and only the prostrated obeisances to Whom completely eradicates all kinds of distress ”⁶¹¹ “I bow down to Him Whose Svarup is the Divine Name, to him who babbles the Name, to him who is purified by the Name and to Him Who is full of Names and to Him Who is saturated with the Names ”⁶¹²

Hast thou a heart to cross life's stormy ocean,
And yearnest thou for luscious Sankirtan's fruition,
And blessings of Fulsome Bliss of Krishna-Prem?
Then take absolute refuge in Gaur Krishna's Name

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- 610 तव कथामृत तप्तजीवन कविभिरीडित कल्मषापहम् ।
श्रवणमगल श्रीमदातत भुवि गृणन्ति ते भूरिदा जना ॥ भा १०।३।१९
- 611 नामसकीर्तन यस्य सवपापप्रणाशनम् ।
प्रणामो दुःखशमनस्त नमामि ह्रीं परम् ॥ भा १२।१३।२३
- 612 नमोऽस्तु नामरूपाय नमोऽस्तु नामजल्पिने ।
नमोऽस्तु नामशुद्धाय नमो नाममयाय च ॥

ADDRESS TO MY ERRING SELF

Sing aloud sing aloud Krishna Nama in prayers
That cleans minds mirror of sins many layers
Chant aloud O chant aloud Krishna's sweet Names
That rid life's fires and the fury of their flames

Drink deep of the Fount of Krishna's Name aright
That virtue may thrive as water lily by moonlight
Utter Krishna utter Krishna utter Krishna's Name
That enlivens the Lores and Vraja's Fairy Dame

Delve deep delve deep in Krishna's lovely Name
It swells ecstasy's tide and sets all aflame
Shout Krishna shout Krishna with your might and main
Its Nectar sure shall saturate souls innermost grain

Cry Krishna cry Krishna Krishna aloud and bold,
That Krishna wins you o'er and holds you in His fold
See Krishna see Krishna—the Enchanter of hearts sore
He envelops the soul with Love right upto the core

613

Krishna! Your Powers full are imbued in Your Name!
Tune and clime control not chant of Name You claim
So Mighty Kind You are and I—horridly incurably blind!
Misfortunes sorely grind by Your Love is untouched my mind

614

A drooping blade of grass ne'er raises its head
Nor grumbles e'en a little when trod on its bed
So let me be humbler than this grass blade
And chant Krishna aloud with tears' raid

The tree offers all it owns, to one who asks
Tho' itself e'er in drought rain and sun basks
It shelters the traveller from the scorching sun
And asks naught in return for services done
The heartless man plunders it of fruit and flower
Of bark and bough and once for all fells it o'er
To roof his house he burns it! so odd it sounds!
Man's unending greed knows no bounds!

श्रीशिक्षाष्टकम्

- 613 चेतोदपणमाजन भवमहादावाग्निनिर्वापण
श्रेय करवचन्द्रिकावितरण विद्यावधूजीवनम् ।
आनन्दाम्बुधिवधन प्रतिपद पूर्णमितास्वादन
सर्वार्तमस्नपन पर विजयते श्रीकृष्णसकीर्तनम् ॥ शि १
- 614 नाम्नामकारि बहुधा निजसवशक्ति-
स्तत्रार्पिता नियमित स्मरणे न काल ।
एतादृशी तव कृपा भगवन्ममापि
दुर्दैवमीदृशमिहाजनि नानुराग ॥ शि २

Yet matchless is the tree in forberrance
Pray give me patience in plenty for once
Free me of my ego and lust for name and fame
Make me civil and for ever chant Your Name 615

I covet not the bait of poesy pelf and paradise
Yet meekly in You I seek selfless devotion likewise
In life after life I care not for any station
Twixt You and me I pray for no separation 616

O Krishna! Lift this luckless slave stuck in worldly mire
Grievously tormented am I with countless calamities due!
Pray give me space that a speck of dust would take
On Your Lovely Lotus Feet if only, for pity's sake! 617

When shall my eyes while uttering Thy Name
Be flooded with tears and my mortal frame
Be bristled with the hair standing on end
And to choke my voice my feelings would tend? 618

O Govinda! A moment metamorphoses into a Deathlike stage
And tears gush out like rivers in rage
Separation from You has cost me so much harm
That the world to me has lost all its charm 619

Let Him hug me—His beloved to pulp if He Will
Or crush my vitals or His absence kill
O the Self Willed Dissolute hold me in fee!
My Sole Overlord is He! O none else than He! 620

- 615 तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीय सदा हरि ॥ शि ३
- 616 न धन न जन न सुन्दरी कविता वा जगदीश कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहेतुकीत्वयि ॥ शि ४
- 617 अयि नन्दतनूज किकर पतित मा विषमे भवाम्बुधौ ।
कृपया तव पादपकजस्थितधूलीसदृश विचिन्तय ॥ शि ५
- 618 नयन गलदश्रुधारया वदन गद्गदरुद्धया गिरा ।
पुलकैर्निचित वपु कदा तव नाम ग्रहणे भविष्यति ॥ शि ६
- 619 युगायित निमेषेण चक्षुषा प्रावपायितम् ।
शून्यायित जगत सर्वं गोविन्द विरहेण मे ॥ शि ७
- 620 आश्लिष्य वा पादरता पिनष्टु मामदशना ममहता करोतु वा ।
यथा तथा वा विदधातु लम्पटो मत्प्राणनाथस्तु स एव नापर ॥ शि ८

THE HYMN OF LIFE

Hail Thee Hari Nama' Kali Yuga's Sole Resort'
 For the ship of life foul weather's safest Port
 Without Thee there's no other Support to seek
 With my heart and soul honestly to Thee I speak

O Hari Nama' In Thee I take refuge with all my heart
 Tho in singing Thy Glories, Upanishads play their part
 Yet unable are they to do justice to Thy Greatness
 Thou art ever being sung by Yogis in their sedateness'

O Akshara Form' Victory to Thee! Thou art always sought
 For Thou appeasest even those who in worldliness are caught
 Thou art ever being sung by sages with bright prospect
 As Thou purifiest even a sinner uttering Thee in disrespect

O Bhagavan' the Sun of Krishna Name!
 Who can aptly describe Thy enduring Fame?
 Thy dim reflection, dispelling Universe's ignorance
 Confers on all the boon of Krishna Prem's affluence
 The deeds of past births which the Vedas call,
 Destiny remain undestroyed unless endur'd by all
 Yet unendur'd, Thy dim reflection destroys them as well
 The meditation on Brahman fails to save them from their spell
 Victory to Thee! O Krishna Nama—the Fount of Divine Bliss!
 Meditation's pains and troublous rituals Thou dost thus dismiss
 O Harbinger of Krishna's Feet! howsoever Thou art spoken
 My Faith in Thee—my Nectar Life, and Ornament be unshaken!
 Thou art both a Means and an End in Itself to me
 Make me Thy 'ternal slave till the soul in this body be
 Without Thy Mercy there's in the world no succour for me!
 If Thou deniest my wish what would my fate be?

Except for Thee there's none I can call my own
 O where should I go if Thou dost me disown?
 In sins vile I am sunk over head and shoulders,
 And ruefully I am aflame in their smoulders

Calling Thee aloud unmotivated
 My heart by Thy glamour is captivated
 For diffusest Thou resplendent Love around
 My soul by Thy Kindness is spell bound

God's Grace is the richest possession of mankind,
 Before which Fate's cruellest blows fail to grind
 Death as it must come comes to all ere long
 Let Gaur-Hare' Gaur Krishna' be my swan song

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46	27	2	अन्धेनैव	अन्धेनैव
50	—	31	lead	leads
54	30	1	ब्रह्मण ना	ब्राह्मणाना

Page	Foot note	Line	For	Read
54	30	2	सववेदा तपारग	सववेदान्तपारग
54	30	3	सववेदा त	सववेदान्त
54	30	4	सहस्रभ्य	सहस्रेभ्य
54	30	5	भक्तरष्टविध	भक्तिरष्टविधा
54	30	5	वतते	वतते
54	30	6	विपन्द्रो	विप्रे द्रो
54	30	7	ग्रह्य	ग्राह्य
69	—	17	into	amongst
69	38	1	परमार्थ	परमाथ
70	40	1	गोविदान दीनी	गोविन्दानन्दिनी
70	41	2	सवथाधिका	सवथाधिका
70	41	2	गुणरति	गुणैरति
75	—	13	consist	consists
77	43	6	पुरुषादिऽभ्योप्यत्	पुरुषादिभ्योऽप्युत्
77	43	11	व्यापित्वञ्च	व्यापित्वञ्च
81	45	31	सदास्वरूपसंप्राप्त	सदास्वरूपसंप्राप्त
85	—	25	long	longer
85	47	2	नवसग	नवसग
86	49	1	क्षण ध	क्षणाध
89	54	1	विभोमधुर	विभोमधुर
90	56	2	श्याम न्दर	श्यामसु दर
90	57	2	मधु श्चत्यमी	मधुरश्चेत्यमी
91	58	3	मृत्युभाजपते	मृत्युर्भाजपते
94	62	3	गदित	गदित
95	63	4	यत्	तत्
95	63	3	कृत	कृति
95	64	4	कृष्णति	कृष्णेति
96	66	2	सौन्दय	सौन्दय
100	70	1	ना मिज्या	नाहमिज्या
100	70	2	स भूतात्मा	सबभूतात्मा
100	70	2	गुरुशुश्रूषया	गुरुशुश्रूषया
112	78	12	भयद्वयात	भयद्वयात्

Page	Foot note	Line	For	Read
126	—	1	create	creates
129	—	14	Anyone	If anyone
129	—	14	my	My
129	—	17	my	My
132	97	2	यराश्रितस्तीथ	यैराश्रितस्तीथ
153	—	13	of	of the
169	116	1	नेक्षेन	नेक्षेत
208	—	33	bondag	bondage
214	—	3	on	by
215	142	7	बिना	विना
226	153	4	जिह्वास्पर्श	जिह्वास्पर्श
226	156	2	माचण्डालममूक	माचण्डालममूक
227	159	12	pilgrimages	places of pilgrimage
230	—	12	they alone	alone
235	170	2	यद्भिभेति	यद्भिभेति
262	—	12	deep	and deep
262	230	1	परामखम्	पराङ्मुखम्
286	—	10	Myself	Mine
295	273	1	सर्वगुणै	सर्वैर्गुणै
305	—	16	subservitnt	subservient
305	290	5	नवम कधे	नवमस्कन्धे
310	—	7	of	of the
311	—	8	upheavals	upheavals, etc
314	306	5	साधनेष	साधनेषु
318	318	6	द्वाम्याम	द्वाम्याम्
328	338	2	भवेत्	भवेत्
335	349	7	लो न	लोकान्
335	349	8	शिक्षयति	शिक्षयन्ति
335	349	8	मलिन	मलिने
336	350	3	प्रकषण	प्रकर्षेण
338	354	4	दग्भ्यामेव	दग्भ्यामेव
340	357	7	भयते	भूयते

Page	Foot note	Line	Fol	Read
340	357	10	दग्भ्या	दृग्भ्या
341	358	3	सर्वेष	सर्वेषा
341	358	9	द्यनभवात्	द्यनुभवात्
342	360	5	कु दहासम्	कु दहासम्
345	362	3	इत्याह	इत्याहु
367	458	1	यक्तस्य	युक्तस्य
373	489	2	विष्णोलोकि	विष्णोलोकि
385	533	11	दहेदघम्	दहेदघम्
386	534	3	भवध्वान्त	भवध्वान्त
387	534	8	विष्णुविषयक	विष्णुविषयक
388	535	7	कर्माच्यते	कर्माच्यते
399	541	5	य दाति	यद्दाति
402		18	aways	always
403	541	5	क्षत्पीडाया	क्षुत्पीडाया
406	548	1	ध्रुव	ध्रुव
407	550	2	भवत्येव	भवत्येव
410		29	on	of
411	553	1	मूर्तिषु	मूर्तिषु
418	558 1	16	मोदनोऽय	मोदनोऽय
419	560	1	पशुपतास्त्र	पाशुपतास्त्र
423	570	2	ऋणस्थौ	ऋणस्थौ
424	572	1	स्वगार्थीया	स्वगार्थीया
424	573	2	तृष्णाम्बु	तृष्णाम्बु
430	588	1	यदन्नहम्	यदन्नहम्
435	600	8	प्रादुष्कतृ	प्रादुष्कतृ
443	2nd column	3	तनज	तनूज
443	„	last line	आसक्तिस्तद	आसक्तिस्तद्
446	1st column	15	तस्माद	तस्माद्
446	„	30	कस्मिश्चिद	कस्मिश्चिद्

